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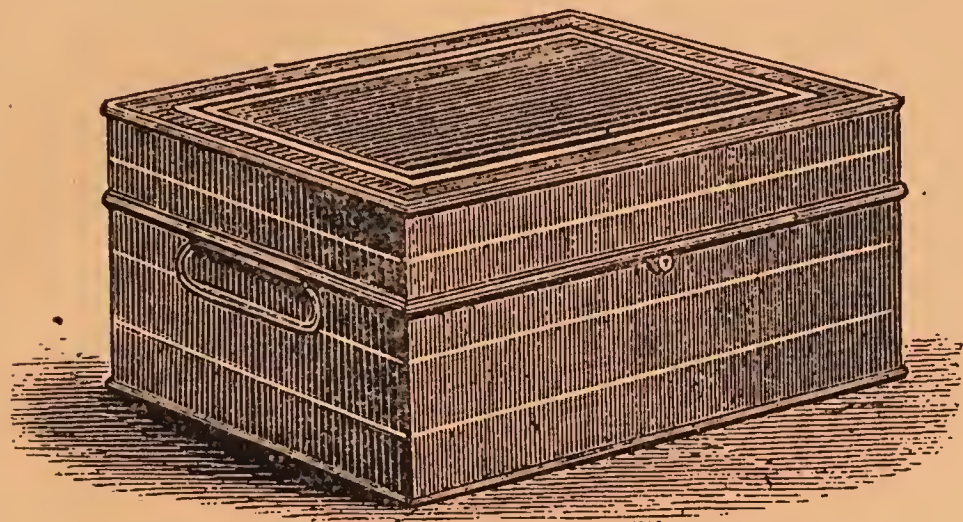
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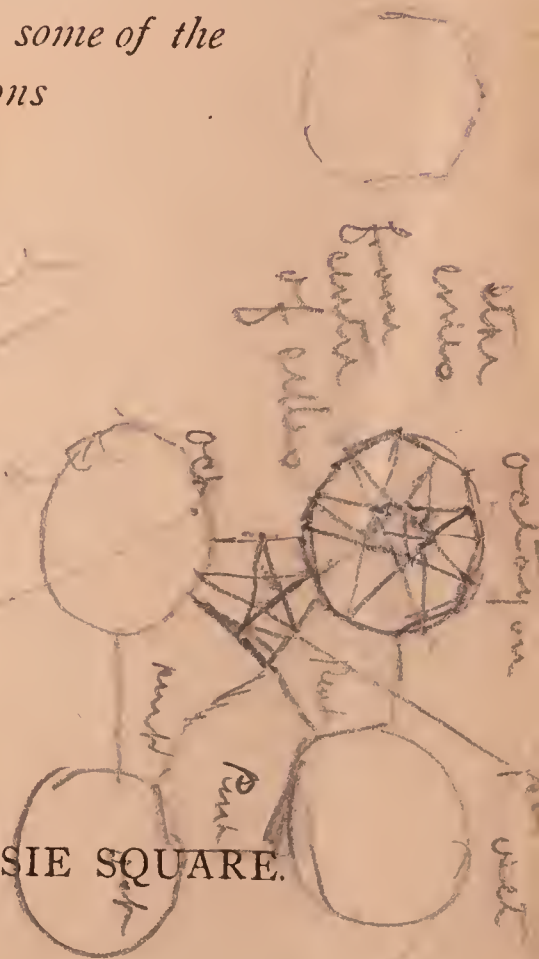
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PREFACE.

IN issuing the *Fifth Edition* of the "Tourist's Guide" the Publishers venture to hope that it will prove an acceptable companion to the Traveller, through a country full of historical associations, and teeming with objects of interest, both natural and artificial.

The purpose of the Guide is briefly to indicate whatever is worthy of notice connected with the Stations and Districts through which the lines of Railway pass, giving such details as may facilitate the movements of the Tourist anxious to see as much as possible within a limited time. At the same time care has been taken to secure accuracy in the numerous Historical Notes with which the book is interspersed.

The numerous lines of railway which have been completed during the last two or three years have opened out to Tourists districts abounding in Antiquarian and Historical interest, which hitherto have been practically inaccessible owing to the difficulties of locomotion,—particularly the Gaya District of Bengal, and Rajpootana : the seats, respectively, of the Buddhist and the Mahommedan religions.

Much new matter has been added in this edition, and the whole has been thoroughly revised and corrected to the present date.

An Index to all the principal places of interest mentioned in the Guide will be found at the end of the book.

January, 1882.

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ADVERTISEMENTS.	

Boots are Smaller at the end. Oak wood
Hood for ^{white hairy} ~~the~~ four rows around granule.

Passed two bodies of prisoners who
 were without money were thrown in
 the ranges. Bodies in state of de-
 composition in course of time will
 be taken further down valley & at
 length.

Burning That Four

two burning & two lying in
route one of women wrapped in
red cloth that of woman in white

Then by felling a large chaved but
friends but having ~~enough~~ money to
purchase enough wood for complete
construction I've for burning wood

are not to be obtained from Thakur of low caste who take turns each day four or five officiating. Sometimes as high as 100 rupees. Thakur Dones

was entitled to silver - gold which
melted and runs down into the ashes.

The bones are washed in bucket +
gold & silver collected. Ashes float
about in water & men ironing their
mounds & bathing among them. Bodies

mural quad.
borne on light portable frames, from
from forty to forty feet, standing on water



THE TOURIST'S GUIDE.

EAST INDIAN RAILWAY.

CALCUTTA TO DELHI.

Howrah, (*Habrah*) the terminus of the East Indian Railway, was formerly only a small suburb, its chief importance being in connection with the docks for the accommodation of the shipping of the port of Calcutta, which are still to be found only on this side of the river. Since the opening of the railway, it has vastly increased in size and population. Its connection with Calcutta is complete by the construction of the Hooghly Bridge.

The *Railway Company's Premises* occupy an extensive river frontage, and include accommodation for the passenger traffic, and for the landing and discharging of Goods, Stores, &c. Formerly the head establishment of the Locomotive Department was at Howrah; but, to make way for the increasing requirements of the Traffic Department, the locomotive shops and the head establishment of that department were removed to Jamalpur.

On leaving Howrah Station, the line passes near the Magistrate's Cutcherry, occupied during the last century as the Orphanage, since removed to Kidderpur. The main road is carried over the railway by the Chandmari Bridge, about half a mile from the station. The railway premises adjoin the church and burial-ground of **Howrah**, and the line passes over what was the *Artillery Ground* before the station of Dum-Dum was selected as the head-quarters for that branch of the service.*

* The Portuguese were, previous to 1750, the great artillerymen of India; little more than a century has elapsed since the booming of the Moslem guns was heard on the opposite side of the river, when the Nawab of Murshidabad was besieging old Fort William, which stood where the Custom House is now; Murshidabad was then the chief frontier town of the English dominions in North India.

At *Gusery*, a suburb of Howrah, are large Cotton Mills, which are worked with considerable success.

After leaving Howrah, there is little to observe beyond the rich cultivation of the adjacent country till we arrive at—

Bally, (*Báli*), the first station, 7 m. The village is situated on a small stream or khal of the same name. The line is carried over it by means of an iron bridge, with piers of masonry, constructed on Warren's principle, and supported on 2,000 piles. To the right were formerly extensive buildings, used as sugar works and a rum distillery. On the site of these a fine *Paper Mill* has been built and fitted with first-class machinery, for making paper from jute fibre. Nearer the river, the old trunk road crosses the khal by a suspension bridge, constructed by Colonel Goodwyn, on Dredge's principle.

Bally contains several thousand families of Brahmans, the forefathers of some of whom, horror-struck at the execution of one Nandkumar, a "Brahman of the Brahmans," for forgery in Calcutta, in the days of Warren Hastings, rushed to the Ganges to purify themselves from the pollution of the spectacle, and vowed never to set their feet again within the city. But the schoolmaster is abroad, and their descendants may now be seen frequenting the rail and city in numbers. Beyond Bally, paddy-fields here and there present themselves, intermixed with *pân* or betel-nut plantations, shaded from the sun, and the *katlá*, a tree of the bread-fruit species.

Connaghur, (*Konnágar*) 10 m., is about half-way between Bally and Serampore: it lies in a very populous neighbourhood.

About the tenth mile, on the opposite side of the river, is *Titaghur*, a place, fifty years ago, famous for ship-building, where ships of 1,000 tons were launched.

Serampore, (*Serámpur*) 13 m., formerly the refuge for insolvent debtors and rogues, was a settlement of the Danes from 1755 to 1845.*

In 1845, the Danes sold Serampur to the English for twelve lacs. The church with its handsome steeple was built in 1865 at expense of Rs. 18,500, raised by subscription, of which Rs. 1,000 were given by the Marquis of Wellesley. There is

* The Danes began to trade in Bengal in 1698: their old warehouses on the banks of the river still remain, opposite which last century were to be seen, in one year, in the course of nine months, twenty-two ships, to a tonnage in the aggregate of 10,000; but from 1815 to 1845, only one vessel came up. The products of English power looms destroyed the trade in Indian goods.

also a handsome Roman Catholic chapel, erected by the Barrettos in 1766, and a convent.

Serámpur will be ever remembered in connection with the Baptist Mission, founded here in 1799. The founders, Carey, Ward, and Marshman, are interred in the Serámpur burial-ground. The *Serámpur College*, on the banks of the river, is a fine building, erected in 1818, partly from the private funds of the Serámpur missionaries. It has an iron roof, a handsome iron staircase, and a well-arranged library, containing some rare works on India. In front of it stood the house of Dr. Carey; its site is now sixty feet in the river, which has here cut away much of the bank. The Baptist Missionaries also founded a newspaper *The Friend of India*, which for a long time was regarded as the most influential in India. The Serámpur steam paper mills, the first set up in India, are now turned into jute screws. There is a considerable silk manufacture carried on here, principally in weaving handkerchiefs.

The view from Serámpur of *Barrakpur* with the Viceregal residence and beautiful park, on the opposite bank, is much admired.

Hotel: Bodry's Hotel, on the river bank.

Biddabatty, (*Baidyabati*) 15 m., noted for centuries as the seat of native doctors, now an important coal depôt: the country around is a great supplier of vegetables to Calcutta, a hundred boat-loads a day are sent down to the metropolis.

At *Pulta Ghat*, on the east bank of the Hughli, the Grand Trunk Road meets the river Hughli, and the traffic is conveyed across to Ghyretty Ghât, on the confines of the French territory. Close to Pulta, at Monirampur, are the extensive works recently constructed for supplying Calcutta with water.

Chandernagore, (*Chandannagar*, i. e., the City of Sandal-wood) 22 m., is a French settlement, stretching 2 m. along the river bank, and 1½ m. inland. The railway station is just outside the French boundary. The place which was first marked for the course of the line, in the immediate vicinity of Chandernagore was claimed by the French authorities, and difficulties arose, for the settlement of which Commissioners were appointed on the part of the French and English Governments. After many months' of discussion, the impediments presented by the French authorities were so great that it was determined to carry the rail overground which was indisputably English. This town is the only territory of *la belle France* in the north of India which yields her any profit, the French receiving from the English 300 chests of opium

annually, on condition of not engaging in the manufacture of that article or interfering with the salt monopoly. The river view from the town is very picturesque, commanding a reach of the river teeming with rural beauty.

A settlement at Chandernagore was granted to the French by the Emperor Aurangzib in 1688. Thirty yards west of the river is the site of the fort, which was strongly fortified, and which was taken in 1757 by the English fleet under Admiral Watson. The town was restored when the peace was made in 1863. War broke out again in 1794, and the town was again taken, to be restored again in 1802. The last restoration to the French was in 1816.

Here is a neat Roman Catholic Church, and, on the banks of the river, is another Church, built by Italian missionaries in 1726, and still in good preservation, but unused and dismantled. By 1740, chiefly owing to the wise rule of Governor Dupleix, Chandernagore had 4,000 brick-houses, while Calcutta was composed chiefly of mud hovels; but Clive crushed the design entertained by the French of making Chandernagore the metropolis of India.*

Hotels : Mrs. Baker's and Gallais'.

Hooghly, (*Hughli*) (so called from *hoglá*, reed) 25 m. Under the Mahomedans, Hughli was the great port of West Bengal, and had factories erected by the Dutch (in 1625,) also by the Danes, French, and Portuguese, and by the English (in 1640), for purchasing saltpetre, as the civil war in England caused a brisk demand for this article.†

In 1742 Hughli was sacked by the Marathas; as late as 1757, it was the commercial emporium and principal granary of Bengal; it was stormed in 1757 by the English under Captain Eyre Coote.

Hughli is indelibly associated with recollections of the Portuguese, its first European settlers, about 1540, who in 1599 built a fort near where the Collector's cutcherry is now, which

* For an account of Chandernagore see "Malleison's French Settlements in India."

† Previous to the founding of Calcutta in 1686, Hughli continued to be the residence of the English chief and council. Job Charnock, subsequently the founder of Calcutta, raised here a company of *Portuguese* infantry for the protection of the English factory. In 1686, the English and Moslem troops fought here, the town was cannonaded by the English fleet, and 500 houses were burnt, with English merchandize worth £300,000. This was one of the causes which led to the English settling in Calcutta. The Portuguese, the first European settlers in India, have disappeared, though in Akbar's days they excluded the English from the trade of the Ganges, and were then the great merchants of Hughli.

sustained, in 1632, a siege of $3\frac{1}{2}$ months, from Shâhjahân's army of Bengal; the fort was undermined, and the Portuguese finally, on finding the fort untenable, retired to their ships; the Captain of one vessel, with 2,000 souls on board, rather than fall into the hands of the Moslems, blew his ship up. 64 large vessels and 200 ships were then anchored off the town, of which only three escaped, the rest were captured, and 4,000 Portuguese were taken prisoners. No remnant of Portuguese power now exists in Bengal.

The *Imambara* at Hughli is well worth a visit. It is in charge of a Shiah moulvie. The mosque is a handsome structure, and there is also a serai for the accommodation of travellers. The entrance is beneath a lofty and massive clock tower. The clock chimes are remarkably fine and sonorous in tone. In the court-yard is a large oblong tank with a fountain in the centre.*

At *Bandel*, on the banks of the river a little above the town of Hughli, there is an old Roman Catholic Chapel and Priory, founded A. D. 1599,—*the oldest Christian Church in Bengal*,† built the year Queen Elizabeth sanctioned the establishment of the East India Company; its steeple can be seen from the railway station. In consequence of the services rendered by the Portuguese to the King of Gaur, Bandel was given to them, and they built a fort opposite it for defence. In Bandel, a century ago, there were a nunnery, a boarding school, and college of Jesuits, but all have passed away; the church is now only noted for the festival of the Novena, celebrated in November, to which a great number of Roman Catholics resort. When, in 1632, Hughli was taken by the Moguls, the images and pictures of this church were destroyed by command of the Emperor of Delhi: however, through the influence of one of the priests, who was taken prisoner to Agra, 777 bigahs of rent-free land were granted to Bandel by the Emperor of Delhi. Bandel is famous for Cream Cheese.

Two miles south of the town of Hughli is *Chinsura*, (*Chichirah*) ceded by the Dutch to the English, in exchange for Sumatra, in 1826, after they had held it 200 years. The

* The Imambara was founded with part of a legacy left by Muhammad Muhsin, who died during last century. The other part of the legacy is now-a-days used for maintaining several Madrasahs in Bengal, and for scholarships for Muhammadan students.

† The Church was burnt during the siege of Hughli; but the keystone with the year 1599 on it was used when the church, shortly after 1632, was rebuilt.

Dutch had traded in India before the English, showing as much energy in trade as in war, and the same indomitable spirit as when, in their marshes and mud banks, they resisted all the power of Spain; they rivalled the English in trade previous to the battle of Plassey, and had a strong fort in Chinsura in 1687, when the English had no means of defence in Bengal. The Dutch Governor built a church here in 1768, at his own expense: it is now used by the English, and contains some curious escutcheons of old Dutch Governors, one of whom died in 1685.

A few yards south of the Dutch Church is the *Hughli College*, built by Monsieur Perron, a French General, who, more than 60 years ago, acquired an enormous fortune in the Maratha service. This college, containing more than 600 pupils, is partly supported by an endowment yielding Rs. 50,000 annually, left by Muhammad Muhsin; it has two departments, the English, which contains 450 pupils, and the Oriental, with 50 pupils.

Where the extensive English barracks are now, empty and abandoned, were once a fine Dutch fort and gardens, which had stood a century and a half, but in 1827 the fort was pulled down. To the north of the barracks is the *Armenian Church* erected in 1695, at a time when the Armenians in Bengal were great traders and influential politicians; near this church is the Dutch burial-ground, where "the old forefathers of the hamlet" sleep.

A few miles from Hughli, we pass over the *Satgaon* bridge. The small stream *Saraswati*, or *Sarsuti*, over which this bridge is placed, wafted, three centuries ago, large vessels on its bosom. It was formerly a wide branch of the Hughli, which commenced at Tribeni, flowed west of Chinsura and Serámpur and joined the Hughli again below the Botanical Gardens. It is now a small khal. At that period, Satgaon, now a miserable village of a few huts, was a "great and noble city," and, like Calcutta, defended by a fort. The foundations of the fort are to be seen near the trunk road bridge, as also the ruins of an old mosque, adjacent to which are some fine Moslem tombs. During the last century, the Dutch of Chinsura had their country seats at Satgaon, to which they walked, in the *middle of the day*, to dine.*

* Satgaon, or Saptagram, *i.e.*, seven-villages, is said to be a very ancient town. It lies on the Saraswati branch of the Hughli. After the conquest of Bengal by the Muhammaḍans in 1203, it became the seat of a Governor and a mint town; but already, in 1580, the Saraswati had silted

Mugrah, (*Magura*) 30 m. Mugrah is well-known for its sand, which is largely exported to Calcutta for building purposes. About $1\frac{1}{2}$ m. eastward of the station is the famous *Ghât of Tribeni* on the Hughli. A pleasant shady road leads from the station to this holy place, which is considered by the Brahmans as one of their most sacred bathing-places. Bodies are brought from a distance of many miles to this ghât for burial in the holy stream. At *Tribeni*, which is well worth a visit, are the ruins of, probably, the oldest Mosque and Madrasah in Lower Bengal. They were founded in 1298 by Zafar Khán, a warrior saint, whose tomb lies close to the river. There is a large artificial bund from Tribeni, crossing the line at the Mugra station, and extending for several miles into the country to the westward. The tradition is that it was once the boundary between Bengal and Orissa. The great ghât was built by Mukund Deo, the last King of Orissa, (killed 1567.) 'Tribeni' means 'three streams,' being at the point where the Saraswatí on the west, and the Jabuna on the east leave the Hughli.

From this point, the railway leaves the Hughli, and bends toward the north-west. The Mugrah viaduct is constructed of iron, over a stream through which the Damudar, now flowing twenty miles west, found, a century ago, its passage to the Hughli river at Nya Serai, north of Hughli, but the channel became obstructed by sand, and it has made for itself a new bed, entering the river near Diamond Harbour, and forming, by its sands, the "James and Mary" shoal, the great terror of ship-captains.

Pundooah, (*Pandua or Perua*,) 39 m., a Musalman village of 2,000 families, formerly noted for its manufactories of native paper, marks the northern limit of the growth of the cocoanut tree, which does not flourish beyond this, as it requires the influence of the sea breeze. Pandua was once fortified with a wall and deep trench 5 miles in circumference, the remains of which may be still traced round the town. The railway station occupies a part of the site of this wall.

up, and no port dues were levied. The commerce and ship-building went to Hugli. The old fort of Satgaon is also called Husainabad, and is ascribed to Husain Shâh, King of Bengal. The ancient fame of the town still lives in the modern proverbial phrase "clever like a Satgaon man." A few years ago the masts of a ship and anchors were found in the bed of the river near Satgaon; and in excavating the foundations of the viaduct in 1851, a few ounces of quick-silver were found in the soil at a depth of about $5\frac{1}{2}$ ft., which most likely belonged to some ship's instruments.

The *Tower* on the right hand, 120 feet high, visible from the railway, one mile from the station, is of Buddhistic origin, and is well worth a visit, for the view to be obtained from its summit, which commands a range over a wide extent of country as far as Hughli. An iron rod runs up to the top, which the pilgrims, who come here in January, say was Shah Safi's walking stick. Nearly opposite it is the tomb of Shah Safi, the leader of the Musalman troops against the Hindus, who received a defeat on this spot. A Muhammadan having, at a feast given on the birth of his child, killed a cow, buried the bones, in order not to give offence. But the bones were dug up by jackals; the Hindus rose *en masse*, and demanded vengeance on the murderer of a cow. The people seized the child as the cause, and killed it. The Muhammadan appealed to the Raja, but could obtain no redress, on which he picked up the bones and went to Delhi; the Emperor Fîrûz Shâh II., sent an army under his relation Shah Safi, who defeated the Hindus in a pitched battle. The battle of Pandua took place about A. D. 1300. The battle-field lay to the west of the railway station. The tradition goes that the place was impregnable, in consequence of a sacred tank (200 yards west of the railway station) which possessed the property of restoring to life the soldiers that were killed; but by a stratagem of the Moslems, a piece of cow's flesh was thrown into it, which destroyed its power. Shah Safi, the conqueror, afterwards lived a life of peaceable seclusion in Pandua, devoted to religious contemplation. A fine mosque near the Tower, 200 feet long, contains a raised platform on which Shah Safi used to sit.* The outside of the mosque and its pillars inside are covered with Buddhistic ornaments. It is one of the oldest mosques in Southern Bengal.

On the left hand side, a little west of the village, is a large tank, called *Pir-Pokhar* surrounded by *Pirsthans* or monuments to Moslem saints. A fakir resides near it, and there are some tame alligators in the tank; when the fakir calls one of them by his name, *Fateh Khân*, the alligator obeys the call, and comes to the surface, to be fed with offerings of fowls. This tank was probably dug 500 years ago; in parts it is 40

* See an interesting account of this mosque, with the tombs, by Professor Blochmann, *Journal Asiatic Society of Bengal*, Part I., No. IV., 1870. Panduah is also called 'Little Panduah.' 'Great Panduah,' or 'Great Parua,' lies north of Maldah, and was for a long time the capital of Bengal when Gaur was deserted.

feet deep ; it has a pretty appearance. Adjacent is a tank called *Shimabasan*, visited by barren women, who take a *patali* sweet-meat in their hands, and dip it in the water ; if it floats back to them, they regard it as a sign that they will have a son.

The Grand Trunk Road is again crossed near **Boinchee**, 45 m. A little beyond Boinchi we enter the Burdwan District.

Mymaree, (*Maimari*) 52 m. is close to the crossing of the Grand Trunk Road.

Saktigurh, (*Saktigarh*) 60 m. Within a mile of Burdwan, we pass over a noble viaduct of 280 arches, built entirely of brick. This viaduct was to provide a passage for the flood water in case of the bursting of the bunds of the Damudar river, a catastrophe which did occasionally occur a few years ago, but is now prevented by the southern bund of the river being removed. To the left of it is seen, amid the trees, the steeple of a neat church, erected by the late Rev. J. J. Weitbrecht, at a cost of Rs. 10,000, raised by private subscription. A noble avenue of trees line the Trunk Road. A mile to the left lies *Damudar*, the sacred river of the aboriginal Santals, which rises in the hills of Ramgarh, and drains about 7,200 square miles of country. The silt held in suspension in the Damudar in the rains is estimated at two cubic inches per cubic foot of water.

Passing over an iron bridge across the Banka river, which rises often 20 feet in the rains, we cross the road leading to *Culna* (*Kalnah*) a great mart on the Hughli river, and arrive at

Burdwan, (or *Bordhoman*, or *Bardwan*) 66¼ m., called in Hindu books *Kusumpur*, or the Flowery City. (*Kellner's Refreshment and Retiring Rooms, Baths and Beds, and a good Dâk Bungalow.*) About a mile from the railway station, in the town of Burdwan, is the shrine of Pir Bahrâm, or Darwish tBahrâm Sakka, a saint and a distinguished Persian poet, who died here in 1574 on his way to Ceylon. The shrine looks like a little fortress. Outside the tomb of the poet, the resting place is pointed out of Sher Afkan, the first husband of Nurjahân, or, as she was then called, Mihr-unnisa (*sun of the women*). East of the railway station, the field is still pointed out where Sher Afkan killed Kutb-ud-din, Jehangir's Governor of Bengal, who had received orders to make away with him. Sher Afkan was immediately cut to pieces (1606 A. D.).

The Maharajah of Burdwan is the richest landholder in Bengal; his estates, extending seventy-three miles in length

by forty-five in breadth, pay an annual rental to Government of £400,000. His palace, one mile from the station, is handsomely fitted up in the European style. The Dilkhushi palace and gardens, about half a mile further, are well worth a visit. The house is built on the margin of a noble tank, surrounded with beautiful shady walks, and adorned with a great variety of flowering shrubs and plants; it occupies a large space of ground and has had large sums expended upon it by the late Raja. There is a *Menagerie* in the garden, liberally supported by the Maharajah. The founder of the Burdwan family was Aboo Rai Kshattrya, who emigrated into Bengal from the Punjab about the year 1630.

Among the objects worth notice in Burdwan, may be mentioned the tank opposite the church, on the right side of the road, which was the receptacle of the bodies of many murdered travellers in days of *Thug* notoriety, when they were strangled on the high road, and their corpses, still warm, were flung into it. Burdwan being 93 feet above the sea level is in a healthy and dry situation, but the epidemic fever of Bengal has of late years committed great ravages. On the left, a mile from the station, on the trunk road, are to be seen 108 temples of Siva, belonging to the Burdwan family, built by a former Raja of Burdwan. The country beyond is uninteresting. A stiff clay and ghutin are the characteristics of the soil from Burdwan to Mankur.

At 8 miles' distance from Burdwan, we come to the **Khanoo Junction**, 67 m. from Howrah. From this station the *Loop Line* *viâ* Rajmahal, branches off to the north, and the present *Main Passenger Line* continues on, *viâ* Raneegunge, to Seetarampore, the junction for the new *Chord Line*.

Extensive buildings were commenced at Khanoo in 1860 for a changing station, but it was afterwards considered advisable to have one at a greater distance from Howrah, and in a more healthy part of the country. Much of this work was consequently abandoned, and what had been built was utilized as a depôt for the Store Department, and for the head-quarters of the District Engineer. Assensole was subsequently fixed on as the site for the changing station.

The Railway from Khanoo to Raneegunge formed part of what was originally called "*The Experimental Line*" and was constructed for only a single road. Upon the making of the Chord Line, the doubling of this portion of the line became necessary, bridges, banks and cuttings had to be widened, and

a down line laid in to form a continuous double line through from Howrah. About a mile above the junction, a short loop line connects the Main or Chord Line with the Loop line.

Mankoor, (*Mankur*), 91 m., noted for its sugar trade. Near the station, at Budbud, is a Deputy Magistrate's cutcherry. Before arriving at Mankur, the Grant Trunk Road is crossed at Caksaa, near which the Birbhum road branches off, and crosses the river Ajari at Elam-bazar. Here we come in sight of *Chutna*, one of the "everlasting hills," 1,000 feet high—a cheering sight to those who can escape from the confinement of offices in Calcutta. The land now begins to undulate; the atmosphere becomes drier and more exhilarating: the soil on the ridges is rather sterile, abounding with *kankur*, but in the hollows good crops are raised by a system of terrace irrigation.

Paneeghur, (*Pannaghur*) 98 m., is close to the Grand Trunk Road. The *Kalipur Cutting*, 102 m. is a heavy piece of work. A *bridge* of one span of 80 feet of brickwork is thrown over the road; it was begun and finished within four months. The country here is most beautiful; as the visitor approaches along the railway, east or west, he can see at a distance this large span; it was built without any centres, the earth-work underneath being formed to suit the radius, and cut out after the work was finished. Westward is the heaviest embankment on the whole line from Calcutta to Raniganj over the vallery of the *River Tumla*, which is crossed by a viaduct of seventeen openings of twenty feet each. In the neighbouring jungle of Kyrasole, to the right, peafowls and partridges are found, while on the left is seen the Damudar river, with its white sands.

The coal formation commences near Kyrasole, and extends as far as Bagsama, covered extensively with alluvium. As in all coal districts, the soil is barren. There is a siding at *Durgapur*, distance 105¾ m., which is near the Kerasole shooting ground.

Undal, 115 m., is the station for the *Singaran branch line*, constructed for the accommodation of the several coal-mines in its neighbourhood, belonging to the Bengal Coal Company, the East India Coal Company, and the Equitable Coal Company, besides some private mines.

Singaran is striking from its long massive embankments for protecting the line against the Damudar, which approaches close to it, and has in former years inflicted immense damage on

the country. The *Singaran viaduct* is a bridge of fifteen 28-foot arches, and three 80-foot spans. Near Singaran, beyond the confluence of the *Nunia* and *Damudar* rivers, are the remains of what is said to be a petrified forest, one similar to the petrified forest near Cairo.

The view on approaching Ranigunge is fine ; hills in the distance and table-land in front, with an undulating soil which, however, is generally barren, owing to the cutting down the trees ; it is composed of a ferruginous clay like that in Assam. The hollows between the waving ground are the parts chiefly cultivated ; in many places quantities of iron have been found.

Ranigunge, (the old *Shergarh*) 122 m., has now a considerable European population, composed chiefly of Engineers, other railway servants, and of men employed in the various collieries, though Assensole has been made the chief station. There is a neat church here with a Protestant burial ground attached.

The Coal-mines afford regular employment for several thousand men and women, chiefly of an aboriginal tribe, called Beauri. The strata above the mines are composed of sandstone and thick beds of alluvium. More than thirty species of fossil plants, chiefly ferns, have been found in this coal, of species similar to those in the Yorkshire and Australian coal. The coal lies in the basin between the Damudar and Ajai rivers, formed thousands of years ago, when the ocean rolled its waves far beyond Ranigunge. The mines extend under the bed of the Damudar ; they were accidentally discovered, about 60 years ago, by Mr. Jones, a man of considerable enterprise and architectural skill, of which Bishop's College is a monument. The place was then infested with tigers and bears ; the jungle has since been cut down, the bears and tigers have fled, but with the clearing away of the trees, has also departed fertility from the soil, as has occurred in Egypt and other places. The quantity of coal now raised annually in Ranigunge is very large ; the East Indian, Oudh and Rohilkund, Sind Punjab and Delhi, and some minor railways, use this coal only, besides a very large trade being done in Calcutta. It is raised at a cost of about two rupees per ton on the surface ; the expense of establishment, wear and tear, transit, &c., amounts to about six rupees per ton, and it is sold in Calcutta for about ten rupees per ton.

The hills of Chutna, Baharinath, and Pachet have a fine appearance from Ranigunge. Baharinath is only about twelve miles

from Ranigunge ; it is 1,200 feet high, and is easily accessible in a palki.

Hotel: Williams' Hotel.

From Raniganj to Sitarámpur the present main line runs over a portion of what was the *Burrakur Extension Line*. On this portion of the line there are the stations of **Searsole**, 124 m., and **Neemcha**, 125, used only for the coal traffic. After leaving the latter station, the railway crosses the *Noo-neah River*, which is bridged on the Grand Trunk Road by a suspension bridge, visible from the line about a mile. From this, the great Salma Dyke of whinstone is crossed. This dyke is of remarkable length, as it extends from the south of the Damudar, running northwards for about 80 miles. Much of the stone from this dyke was used in Calcutta for road metal, for which it was admirably adapted, but expensive to work.

Assensole, 133 m. Here extensive workshops and engine-sheds have been erected, and the place is becoming of much importance, a large new native town having already sprung up.

A large population of railway employés are stationed here, and several rows of commodious two-storied houses have been built for them. A very neat building has been erected for a Library and Institute ; and there is also a capital Swimming Bath. The site of the station is on a slope of rising ground, and the works present a very imposing appearance.

The Assensole races, which are held annually, are very popular with the Calcutta holiday-seekers ; the distance is so convenient, and the scenery is a change from the paddy plains.

Seetarampore, (*Sitarámpur*) 139 m., is the junction station for the extension to the *Barákur branch*.

Barakur, is 6 miles from the junction, and is the station for passengers and goods for *Purulia*, *Hazaribagh*, and other places in the district.

The Barakur line may probably be extended hereafter in the direction of *Parasnath*, &c., as between Fitkori on the Trunk Road, and Parasnath, extending to the Damudar, are the *Jherie* coal-fields, extending over an area of 270 square miles, which cannot be profitably worked without railway communication. The valley of the Damudar is in fact one series of coal-fields extending to Ramgarh and Palâmw.

Splendid stone for building purposes is to be obtained here, and a considerable quantity has already found its way to

Calcutta for some of the public buildings now constructing in that city. It is far more durable than the Chunar stone, and, on account of its hardness, is expensive to work; but it is a stone which, when known, will undoubtedly be extensively used in Calcutta, notwithstanding the expense of dressing it, and the cost of carriage from the quarries.

Here is the bridge over the river *Barâkur*,—a work of considerable magnitude, which took 14 years to construct.

About 1856, Sir M. Stephenson endeavoured to establish a sanitarium on the top of *Parasnath*, for the benefit of the railway officers, but met with great opposition from the Raja, who claimed the mountain, and realises a revenue of Rs. 80,000 from the offerings of the Jain pilgrims, who resort there in the months of January and February. Nothing was done until 1860, when the hill was visited by the Lieutenant-Governor of Bengal, Sir J. P. Grant, who had a road made to it from Nimya Ghât. A favourable report was given of the climate; buildings were erected, and it was occupied for ten years as a military sanitarium; but the place did not offer accommodation for a sufficient number of men. There is plenty of good shooting in the neighbourhood. Close to the station there are some interesting Jain temples.

From the *Barâkur*, the traveller has to take to the old modes of conveyance in the Mofussil, and should make his commissariat arrangements as in the days of yore, before the introduction of railways.

A pleasant excursion of a week may be enjoyed along the trunk road from Ranigunge to Parasnath mountain (only 50 miles distant from Barâkur station), the Sinai of the Jains, which is seen towering to a height of 4,530 feet. There are *dâk bungalows* at Taldanga and Top Chanci, to accommodate the traveller, and buildings have been erected on a fine plateau on the summit of the mountain, in which 30 visitors may be accommodated. Greenway's *dâk ghari* is available from the Barâkur, by making previous arrangements in Calcutta.

Beyond Parasnath, the excursionist who has time can visit the mineral springs of Pitkor and Belkappi—the Dunwah Pass, 1,300 feet high, with its magnificent hill slopes, varied scenery, and a descent of 700 feet in one mile;—the Kaimûr Hills, Rohtâs fortress on the Sôn;—the Thermal springs of Chanie on the upper course of the Barâkur;—extending the trip to Gaya, with all its Buddhist associations and antiquarian remains strewn around the country, from whence the tourist can rejoin

the E. I. Ry. All the country, north and west of Ranigunge, was once the seat of a great empire, Magadh, the cradle of Buddhism.

The hills north of Ranigunge are part of a range which reaches from Bombay to Rajmahal. In this region we have the sources of the Sûbanrekha, Damudar, Sôn, and Ajai rivers. The *Damudar coal-field* alone embraces an area of seventy square miles. The hills continue for 140 miles on to the foot of the Dhanwa Pass,—a land of hill and dale, wood and water, abounding in scenery interesting to the geologist, and the lover of the picturesque. The climate also changes, the nights are cool and clear; the damp and fog of Calcutta are left behind. The railway, landing the inhabitant of Calcutta, who has been for years inhaling the sultry and fetid atmosphere of “the ditch,” in six hours, in the land of the mountain and dell,—will give a great extension to the pleasures of a residence in India. To the sportman also it is not devoid of interest, as in the whole district of Pachet with its trap hills, from the Barâkur to the Dhanwa Pass, may be found tigers and bears, the destruction of which would be an act of real kindness to the defenceless natives. *Palamow, Sirguja, Chut-tiâ Nagpore*, and *Pachet*, will afford various subjects of interest to the tourist, in connection with their aboriginal tribes, primeval forests, and rude border chieftains, who, like the lords of the Rhine or the Rob Roys of Scotland, exercised their predatory habits on all defenceless persons.

From **Seetarampore**, 137, m., the *Chord Line* commences. This line was projected chiefly for the purpose of facilitating the coal traffic from the Ranigunge and Kurhurbalee fields to the north-west and Jabalpur, also with a view to the saving of about 64 miles of travelling for the direct mail trains, and to give vent to any extraordinary traffic.

In 1852 Professor Oldham called the attention of the Government to the advisability of having the country, nearly in the track of the present Chord Line, explored, before it was finally determined to adopt the Rajmahal (or Ganges Valley) route, now called the Loop Line.

Messrs. Bourne and Perry were, in the working season of 1852-1853, entrusted with the prospecting of this line which was carried through the Betteah Ghât. The descent into the plains north of this Pass was so steep that the project of a line by this route was abandoned, and the Ganges Valley route

selected. In those days of early Indian Railway work, a gradient of 1 in 200 was considered by the consulting Engineers as most formidable. Another route was also explored in that season, south from Bhagulpore through the Beerbhoom district to join on to the present Loop Line near Synthea; but this line was not adopted, although the minimum gradient on the main line would not have been exceeded.

A few years afterwards, the Railway Company, requiring fuel beyond that which the immediate neighbourhood could supply, for burning several millions of bricks to construct the bridges, &c., between Patna and Monghyr, acquired possession of a portion of the Kurhurbalee coal-fields. Mines were worked there, and the coal carted on to the railway, *viâ* the Betteah Ghât, through which the Company constructed a good road, and this supply of fuel enabled the brick-work to be completed within a reasonable time.

Subsequently the demand for coal for the Locomotive Department having greatly increased, it was considered that a direct communication with the Kurhurbalee coal-fields would cause an immense saving in the cost of coal, and that coal being of superior quality to any other obtainable, it was determined that a Chord Line should be explored, which would, in addition to those advantages, render it unnecessary to double the present Loop Line, a step that would otherwise have been necessary in order to provide for such an influx of traffic as occurred in 1863-64.

One of the most favourable Passes in the Kharakpur Hills was the Hulwanguhree Pass, in the Bhagalpur district, several miles east of the present line; but while this route was being carefully surveyed and levelled over, Mr. Bourne discovered a favourable pass more to the westward, called the Nargunjoo Pass, and proposed that this one should be adopted. It brought the line much nearer the Kurhurbalee coal-fields, and shortened the direct line still more. The gradients were somewhat steeper, but the other advantages decided the case in favour of this pass, and the present route was adopted in 1864.

The entire country, from the Grand Trunk Road near Dumrah round to the Nargunjoo Pass, was carefully examined, with a view to see if more direct or a more favourable line could be obtained through any of the ghâts, but they were all found to be impracticable, without very great expense. The line was set out in 1864-65, and the contract for its construction let to Messrs. Brassey, Wythes and Perry at the end of

1865. The line was opened for traffic on the 1st January 1871. The Chord Line runs for about 35 miles on the ridge of the water-shed of the Ajai and Barâkur rivers. It passes through a picturesque but scantily-populated country.

The first station on the Chord Line is **Maijam**, 149 m. Near this is a large market town, *Samdee*, to which cattle, grain, and oil are brought from long distances for sale, and chiefly sent to Calcutta.

The scenery is very pretty from this station along the line; the bold jungle-covered, conical hill of Boodmah is passed before arriving at the next station.

Jamtara, 158 m. The village is in the Santhal Perganahs; a petty Raja resides there, and there is a cutcherry of a Deputy Commissioner, who has a bungalow not far from the line. There is a missionary station at the village of Sahanah, about a mile from Jamtara.

Khurmatar, 169 m. This was the head-quarters of the staff of the lower division of the line during its construction. There are prettily-situated bungalows, formerly belonging to the Railway Company and to the contractors, near the station. The large village of *Koraun*, where there is some trade, is about four miles from the station, and near this coal is found.

Leaving this station, the line passes over a more broken country, and at the 174th mile the river *Jyntea* is crossed by a fine bridge of eight 84-foot iron girder spans.

Muddapur, 184 m. *Refreshment Rooms*. This is an engine station, and is the junction for the Kurhurbalee branch, which goes to the collieries.

A mile from the station is *Sapha*, the residence of the Deputy Chief Engineer, and about 2 miles further on, the river *Putro* is crossed by a bridge similar to the Jyntea, consisting of eight spans 84-foot iron girders. Very sudden and heavy floods come down these rivers at times. About four miles further on, the hill of *Jalevi* is passed, a place, a few years ago, abounding with tigers.

The **Kurhurbalee Branch** is a single line over a very difficult country, with several gradients of 1 in 80.

The first station on the Branch is **Jagadispur**, 8 m. from Muddapur and 192 m. from Howrah.

Mohesmunda, 17 m.

Girhidi, 23 m.

The branch line goes on from this station to a coal wharf

at **Kurhurbali**, and there is also another small branch into *Serampore*, both of these extensions being for the coal traffic, and leading to coal property in the possession of the Railway Company.

The traveller wishing to proceed to *Parasnath* by this route must go to Muddapur, where he has to wait 2 hours for the train to Kurhurbali coal-mines. He can have an early breakfast here. By giving notice, 3 days before hand, to the Deputy Commissioner at Pachamba, near Kurhurbali, a palki and bearers can be procured to take him to Parasnath, distant 20 m. from Girhidi, the railway station of Pachamba : the road passes through an agreeable forest country. *Palganj*, the residence of a Raja, is 12 m. distant from Girhidi. Before reaching Palganj, the Barâkur river is crossed, a bed of sand in the dry season. *Medhaban*, at the foot of Parasnath, looks very picturesque, with its Jain Temples and *Dharmasala*, capable of accommodating several hundred Jain visitors. In the cold season as many as 50,000 Jains visit this place on pilgrimage ; the majority are from Central India. All mount by a steep ascent to the shrine of Parasnath on the top of the mountain ; they afterwards proceed by the Chord Line to Champanagar, near Bhagalpur, an old seat of Buddhism in India.

The Kurhurbali coal-field has, for the last 15 or 16 years, attracted the attention of Government and of private individuals owing to the generally admitted superiority of its coals to any in the field of the Damudar valley, and to its position in connection with the Chord Line, enabling it to supply the large towns in the North-West Provinces. Dr. LeClelland first surveyed it in 1848-49, and mines were afterwards worked for supply of coal to river steamers at Surajgarh and Monghyr, by Mr. Juman. The Railway Company have now resumed operations, but the Bengal Coal Company is the chief worker. The coal-field includes a superficies of 11 square miles. The inhabitants are principally Santhals, Kôls, Mundas, Orâons, Pahâris and low caste Hindus. A trap dyke, 60 feet long, runs east and west to the north-east of Kurhurbali ; there are in all 15 trap dykes in this coal-field. Trap is abundant through the country as far as the Rajmahal hills. The quantity of coal in the field is estimated at 380 millions of tons ; assuming the rate of consumption at 250,000 tons a year, the Kurhurbali field has a life of about 300 years. The East India Railway alone requires for its Locomotive

Department one-half of the total quantity of coal raised in India.*

Baidyanath, 202 m., is the station at which pilgrims coming by rail to *Deogarh* or *Baidyanath*, have to alight. The original name of the place was *Jesseedee*, but the native name of *Deogarh* was given as guide to pilgrims travelling. About 100,000 pilgrims come annually to the temples at Deogarh and from thence they generally proceed to *Puri*, to the temples of Juggernath, where is the celebrated idol of Vishnu. These pilgrims carry the sacred water of the Ganges as offerings to the idol at these shrines.†

Simultalah, 218 m., is the station arrived at before entering the Nargunjoo Pass, and from this to the next one the line passes through deep cuttings, only here and there getting a sight of the jungle-covered pass.

Nawadi, 229 m., is an engine changing station, with large barracks and houses for the Company's servants. It is prettily situated at the foot of the hills. Between this station and Simultalah, the goods trains are generally assisted by a second engine on account of the steep incline through the pass. From this station the line passes for over 20 miles through the estates of the Raja of Gidhor (Jai Mandal Singh) who gave the land required for the railway free to the Government. The country is highly cultivated, especially on approaching Lakkiserai, where poppy and grain cultivation is extensively carried on.

Ghidhor, 236 m. This station received its present name in honour of the Raja, who has a house near this line at the village of *Putsundah*, the original *Ghidhor*, from which he takes his title, being several miles from the line to the west of the river *Köil*.

Jamui, 245 m. This station is also newly named after a large town on the banks of the *Köil*, where there is an extensive trade. The original name of the place is *Mulleepore*.

The *Köil* river runs close to the line from this into Lakkiserai on the west of the line, and on the east the Khurrackpore Hills extend from near the line across to the Ganges.

Mananpur, 255 m. Good shooting can be had along the foot of the hills to the east; the small hills of Joianuggur are

* See Oldham's Mineral Statistics of India, Coal Memoranda of the Geological Survey, vol. vii., pt. i.

† For an account of Deogarh, see "Hunter's Rural Bengal."

on the west side of the Kōil. Several good specimens of stone sculpture were found in their neighbourhood.

The junction with the Loop Line takes place about a mile to the eastward of Lakkiserai, and before crossing the Kōil over its splendid iron bridge, immediately beyond which is the station of Lakkiserai.

Returning to *Kanu Junction* we trace the course of the **Loop Line**. The first station is

Gushkara, 88 m. (from Howrah). A road from this place to Cutwa, a large commercial town on the Hughli, has been constructed by Government.

Beddia, 95 m. Soon after passing the station the line crosses the river *Ajai*, as wide, during the rains, as the Hughli at Howrah. The bridge measures 2,200 feet across, and consists of 36 masonry arches of 50 feet span.

Bulpore, 100 m. At a distance of two miles is the village of *Surul*, the site of extensive Silk Filatures which belonged to the East India Company. The remains of the splendid Residency were, until very recently, in existence. A metalled road of 9 miles leads to Elam Bazar.

Ahmoodpore, (*Ahmadpur*) 112 m. This station is the nearest point to Soory, from which it is distant about nine miles, but the road is not used for carriages, which, however, are generally to be had at Synthea station, distant 11 miles from Soory, to which there is a good road.

Ranges of hills in the Santal country are visible from this place.

Synthea, 120 m., situated on the banks of the river *Mor*, which is here crossed by a splendid masonry bridge (similar in construction to that over the *Ajai*, but of 300 feet less length) consisting of 24 arches of 50 feet span. The foundations of both these bridges pass through a superstratum of sand, varying from nine to fifteen feet.

At Synthea a conveyance can be procured to proceed to *Soory*, the capital of Birbhum, 12 miles distant; a cool and pleasant residence in the rains: the old city of Nagore, beyond Soory, is well worth a visit, as well as the mineral springs in its neighbourhood.*

Mullarpore, (*Mulârpur*) 130 m. A large Mahommedan village, lies about a mile to the west of the station.

* For a full account of the Birbhum district, see Hunter's "Annals of Rural Bengal."

Rampore Hat, (*Rampur Hat*) 137 m. A changing station for engines. It was a few years ago an inconsiderable village, but is now rising in importance, as there is a large railway establishment here, and much grain is sent from hence by rail.

Nalhati, 146 m. Passengers change here for the *Nalhati State Railway* line to *Azimganj* from whence they can proceed to *Murshidabad*, *Berhampur*, *Bhagwangola*, *Dinajpur*, &c.

Azimganj, 27 m. from Nalhati, is distant from Murshidabad about 6 miles. Gharis may be had at Azimganj by previous order, but the river affords the readiest means of communication.

The *Murshidabad district* is one possessing great historical interest. *Murshidabad* was formerly called Maksûdabad, and became the seat of the Nâzims of Bengal from the time of Jâfar Murshid Kuli Khân, who transferred the seat of the Government from Dacca to Maksûdabad, which he now called after his own name, Murshidabad (A. D. 1704). The district of Murshidabad passed to the E. I. Company by the grant of Shah Alam in 1765, and since that period the dignity of the Nawâbs Nâzim of Bengal has become purely titular, and is supported by the magnificent allowance of £160,000 per annum, paid out of the revenues of India. There are several extensive Silk Filatures and Indigo factories in the district. The town of Murshidabad is situated on the Bhagirathi, and extends for several miles from north to south. The palace of the Nawâb Nâzim is a splendid pile of buildings. There is also a college in connection with the Nizamat, to which an English Professor is attached. The house where Sirâjud-daulah was killed is pointed out, as well as the one in which the Sets, the Rothschilds of India, lived.

Muraroi, 156 m., better known in the district as *Mooraday*, the nearest point to *Jangipur*, the station on the Ganges where the Government tolls are collected from boats passing through the Bhagirathi, and where there is a large mart and extensive indigo cultivation.

The *Maheguri Hills*, in the Santal Pergannahs, 1,600 feet high, 30 miles from Muraroi, were thought of as a sanitarium in 1861, but they are only half the height of Parasnath, and not so accessible.

Rajgowan, 163 m., about 200 feet above the plains, close to the jungle of Damnikoh.

Pakour, 170 m. The station of Pakour was one of the first places plundered and destroyed by the rebels during the Santhal insurrection in 1855. The bungalows of the railway officers were plundered and burnt, the Rani's palace was sacked, and the native town overrun by the marauders, 8,000 in number, armed with bows, arrows, and battle-axes; many of the inhabitants were barbarously murdered. A small fort, 30 feet high, in the form of a Martello tower, loop-holed for musketry, was erected here in 1856; from it the town of *Jangipur*, 15 miles distant, is distinctly visible, as well as the Rajmahal range for 40 miles; a similar tower was erected at Rampur Hat; both afforded protection to the Railway Company's officials and the officers and detachment of the 32nd Regiment, when the mutinous companies of the 32nd B. N. I. passed through the place in November 1857. About ten miles further, the river *Gomani* is crossed by a handsome viaduct.

Bijapur, 178 m.

Bahawa, 186 m., chiefly used at present as a passenger station. It is believed that a considerable amount of traffic would be obtained if railway road feeders were provided, as there are many very fertile valleys occupied by Santhals in the interior, without any outlet for the produce, and valuable beds of coal have been found in the Gomani and Bansloi Valleys.

Soon after leaving this station, the line enters the *Sitapahar Cutting*, carried for a considerable distance through the solid rock of basalt with *kunkar*—a work presenting great natural difficulties, and the execution of which was much delayed by the extreme unhealthiness of the district and of the season, thousands of the Santhal laborers having been carried off by cholera. The whole work was also much hindered by the line crossing the watershed of the country, where hill streams suddenly rise 12 feet in a couple of hours.

Tin-Pahar, 196 m. At this point, the station of "the three hills," the line enters the group of hills which form the north-east face of the highlands, stretching a considerable distance south and south-west, and connected with the Vindhya Range, and the highlands of the Dekkan. The hills are of moderate elevation, and covered with jungle, but cultivation is rapidly extending. The hills are deadly malarious in the rains. They are considered to be of volcanic origin.

Passengers change carriages here for the *Rajmahal Branch*.

Rajmahal, which is situated on the right bank of the Ganges, and is reached by a branch of the E. I. R., 7 miles in length, starting from Tin-pahar. It is the first point on the line at which the railway "taps the Ganges," and but for the unfortunate circumstance of the river having changed its course so considerably as to leave the town of Rajmahal some miles inland, it would, in all probability, have become an important trading outlet for the produce of the district. As it is, it has once again sunk from the temporary gleam of prosperity which visited it after the opening of the railway, and now barely exists on the memory of its former greatness : indications of the river's tendency to return to its former course have been observable.

Rajmahal was up to the sixteenth century called Agmahal. In 1595, Raja Man Singh, Akbar's governor of Bengal fixed upon Agmahal as his residence, built a palace, and called the town that arose 'Rajmahal' or 'Akbar-nagar.' Shortly after, Dacca was made the capital of Bengal ; but during the governorship of Prince Sháh Shujâ, son of Shâhjahân and brother of Aurangzâib, Rajmahal became once more the seat of government (1639 to 1660). The ruins of Man Singh's palace and of that of Sháh Shujâ still exist. A large portion of the ruins, as well as of the Zenana, were removed by the contractors of the Railway Company, and used as ballast for the line, but sufficient objects of interest remain to make the place worthy of a visit by all lovers of antiquity. The ruins are situated two miles north of the Railway Station, and comprise splendid mosques and a palace. In the vicinity of Rajmahal is the cascade of Mutijir.

The Hindi language begins to be spoken here instead of the Bengali.

Rajmahal is in the direct route to *Maldah*, distant about 20 miles on the opposite bank of the Ganges, close to which are the ruins of the once famous city of *Gaur*,* the ancient capital of Bengal, on the east bank of the Bhagirathi, extending eighteen miles in length and six in breadth. The principal ruins are a mosque lined with black marble elaborately wrought, and two lofty gateway walls, 100 feet high, the remains of a fine palace ; but there are many other remains scattered over the vast plain, retaining traces of their original

* See Martin's (Buchanan, Hamilton's) *Eastern India*, vol. ii., pp. 67-78, for an account of the interesting ruins to be found in Gaur ; also *Journal, As. So. Bengal*, for 1873.

architectural excellence, and attesting the former grandeur of the city. Immense quantities of building materials have been drawn from this spot, but their removal is now forbidden. The greater part of Murshidabad was built out of its ruins. About 200 years ago, the Ganges deserted its former course. This, along with a fearful pestilence, caused this mighty city of former days to be forsaken by its teeming population and left to become the lair of tigers. Perua, or Great Panduah, about 6 miles from Maldah, is well worth a visit on account of its splendid ruins, which are described in Martin's *Eastern India*, vol. ii., pp. 644-56.

At *Taljeria*, between the stations of Tin-Pahar and Maharajpur there is an interesting missionary establishment, which was founded by an exemplary Christian, the Rev. W. Puxley. He was formerly an officer in Her Majesty's service, but after the Crimean war, in which he served, he resigned not only this, but the ease and comfort which his own private fortune might have afforded him, for the furtherance of the good purpose he had at heart. And here, on the site of one of the engineer's bungalows, in the vale which, from its unhealthiness, had been designated "The Valley of the Shadow of Death," this noble Christian man has established a colony of Santhal Christian converts. There are Training Schools for Santhal boys established here, an Infant School, and Girls' School. A handsome Church has been recently erected, visible 10 m., beyond Tin-Pahar station.*

Maharajpur, 211 m. After leaving the station on the left, may be seen, during the rains, in the distance, a pretty waterfall, and, in a plain at the foot of the hill, three or four arches of a bridge over which the old Mahommedan road from Murshidabad to Patna once passed.

Sahibganj, 220 m., is a pretty station. The encamping ground for invalided troops on the march is here, and is covered with tents in the cold weather. There is a dâk bungalow.

Previous to the opening of the Northern Bengal Railway, through Sahibgunge was the route for Darjeeling. It is still found convenient for passengers from the North West, but the traffic being very small, it is necessary to engage a gharry beforehand from Caragola; a steam ferry, in connection with

* Since this was written the Santhal Mission has been greatly extended, and a number of faithful missionaries are labouring successfully among this interesting people.

the train, takes passengers across to Caragola daily (except on Sundays.) There are dâk bungalows at Caragola, Purnea, Kishengunj, and Silligori, at the entrance of the Terai or jungle. From Caragola to Silligori is 136 miles by the cart road, and up the hills to Darjeeling 30 m. more.

The road from Caragola to Silligori, begun in 1861, and completed at a cost of 12 lacs is in good order; and in clear weather, shortly after leaving Purnea town, a magnificent view is obtained of the snowy range, reaching over a space of more than 100 miles, right down to Bhutan, with Kinchinjanga towering magnificently far above the rest, his head wrapt in everlasting snow. Titalya, an old military station is passed on the left, prettily situated on the Mahanadi. From Silligori the traveller will proceed by the *Darjeeling Himalaya Railway*.

About two miles beyond Sahibgunge is a high hill called *Gangapersad*, overlooking the river, and isolated from the rest of the range. Beyond this, about five miles, are the ruins of the old fort of *Teliagarh*, or *Garhî*, now two miles inland, but which once stood on the banks of the river, commanding the only road between Bengal and Behar. In former times, it was looked upon as the 'key of Bengal.' The two extreme gates were a mile distant from each other.

Pirpointi, 234 m., situated at the foot of a detached hill. On the summit of a cliff hanging over the river is the tomb of Pir Pointi, a reputed Mussulman saint, whence the place takes its name. There is a monument to him erected by a Moslem from Medina. The *Pathar-ghat* rocks in the vicinity are excavated into numerous small cells, some of them adorned with sculpture, now unoccupied, but formerly the retreats of solitary ascetics.

Colgong, (*Khalgaon*) 247 m. An old mud-fort stood here. Abreast of the station, the Colgong group of rocks is seen on the left, rising 50 or 60 feet out of the river, their rugged outline relieved by scattered trees and bushes most grateful to the eye. These rocks are outliers of the Rajmahal hills which are on the right bank of the river, affording a most interesting study to the geologist. On one of these Colgong rocks a Hindu hermit dwelt about fifty years ago, and ministered in a temple built in honor of the god Mahadeva, but falling sick, he resolved to offer himself a voluntary sacrifice to the deity; and, having appointed a day, and assembled a vast concourse of people, he

plunged into the river and disappeared, soon after which the temple fell down without any apparent cause, and the spirit of the deity was said to have deserted the rock. On the southern rock a Muhammadan fakir fixed his abode, but he died about 35 years ago ; and his mantle having fallen on no successor the rocks are now abandoned to flocks of pigeons.

Ghoga, 253 m. The river of that name is here crossed by a bridge of 5 spans of 60 feet each.

Bhagalpur, 266 m., situated on the right bank of the Ganges, seven miles wide here during the rains. Bhagalpur is a pleasant station ; the country undulates, and there are many handsome houses of European residents. Near it stood *Karnagar*, on the site of which is the fort occupied by troops ; this building was erected before the Christian era by one of the Karna rajas. These rajas subsequently became Buddhists, and were the rulers of Behar. Near Kernagawan are two ancient round towers, about 70 feet high, erected in Buddhist times, when Champanagar, 5 miles west of Bhagalpur, was a Buddhist capital, the seat of empire. Great numbers of Jain pilgrims from Central and Western India still come here in the cold weather. The 24 Jain deities are to be seen in the temple.

Adjacent to the town is the Cleveland monument. Mr. Cleveland was judge of Bhagalpur in 1780, and so checked the overbearing of zemindars against the Paharis, or hill men of Rajmahal, that he became most popular with right-thinking natives of all ranks. He established a corps composed entirely of Paharis, known as the Bhagalpur Hill Rangers, and when he died in 1784, at the early age of 29 years, a monument was erected to his memory by the natives, at the foot of the hill on which stands the house known to this day as "Cleveland's House."

Sultanganj, 281 m. At this station, in 1861, a curious Buddhist image, made of copper, ten feet high, was dug out in the excavation of a mound containing an old Buddhist temple. The country is covered with Buddhist remains, and the rock of Sultanganj, which contains a temple of Parasnath, is resorted to by the Jains. Within view are the famous rocks of *Janghira*, which abound with curious sculptures in basso relievo, and on which are built several Hindu temples. Immense numbers of pilgrims come here to take Ganges water to Deogarh and South India. On the mainland there is a Muhammadan mosque, and, close by, the Government opium godowns.

Burriarpur, 292 m. After passing this station, the line bends away considerably to the north, in order to avoid the range of rocky hills, commencing near Monghyr, and extending south and south-east, called the Kharakpur hills, a spur of the Vindhya range. The Kharakpur rajas, who live there, are a family several centuries old, whose history will be found in Martin's *Eastern India*, vol. ii., pp. 235-43, and *Proceedings, Asiatic Society of Bengal*, 1870, p. 306. Besides many scattered hills, there are three very remarkable groups. The most northern is an uninterrupted chain, from east to west. Adjacent to the south of this ridge, and separated from it only by narrow defiles, is an extensive mass of very irregular form, and surrounded by a cluster of small hills. To the south is an extensive range, stretching far westward, and connected with the Vindhya hills.

Through the northernmost ridge the line passes through a tunnel (called the *Monghyr Tunnel*)—the only one on the East Indian Railway. It is 900 feet in length, 23 in height, and 26 in width, and is cut through clay slate, and very hard and compact quartz rock. A portion of the tunnel is lined with brick work, as the slate rock is shaky, and the water percolates through fissures in the rock at the east end of it.

Immediately on emerging from the tunnel, we enter the station of

Jamalpur, 299 m. (*Kellner's Refreshment and Retiring Rooms.*) Jamâlpur lies at the foot of the Monghyr hills, and was selected on account of the convenience of its situation and its salubrity as the central locomotive station of the East Indian Railway. It was then only an insignificant native village. The ground was laid out with work-shops and dwellings on a large scale, and subsequently greatly extended owing to the transfer of the whole of the locomotive establishment from Howrah. The works now consist of spacious foundries and work-shops of every description needed for fitting and repairing the locomotive stock, on a scale not unworthy of comparison with the celebrated works at Crewe on the London and North-western line. About 500 European workmen are employed in these works, for whom, with their families, the Railway Company have erected neat and substantial dwellings. These form the town of Jamâlpur, which is laid out in streets and squares, and is placed under municipal government.

For the supply of water to their works, the Railway Com-

pany have converted an old jhil into a fine square tank, which is further supplied with water by means of a canal cut from the base of the hills.

To show that the Railway Company is not unmindful of its responsibility in regard to the large number of operatives assembled on this spot, it may be mentioned that an institute with a library and reading rooms, a theatre, a swimming bath, and other facilities for rational recreation have been established. A race-course and cricket-ground have also been laid out, which, with the charming scenery of the hills in full view, afford to the inhabitants a pleasant substitute for the dusty strand of Calcutta. Neither have the spiritual wants of the people been neglected; a neat church and schools have been erected, to which the Railway Company have subscribed handsomely.

Monghyr, 304 m. is reached by a branch from the Jamâlpur station, 6 m. in length. It is a pleasant and healthy station. There are here a number of manufactories for the fabrication and sale of cutlery and fire-arms, clever imitations of English manufactures, but generally of execrable quality. The railway has, however, absorbed a number of the artisans. The Monghyr chairs are strong and well made, and furniture and articles in country ebony and ivory are to be had, also very neat basket-work, and ornaments in horn and ivory of native workmanship.

Monghyr, or (*Mungêr*) is the ancient Mudgogiri. The fort occupies a commanding position on the extremity of a cliff overlooking the Ganges; it was partly rebuilt by Prince Danyâl, son of Husain Shâh, King of Bengal, about 1498 A. D. Near the old wall is the shrine of Shâh Nâfah. The fort is defended on the land by a wide deep ditch, and is a place of great strength. The walls and gates are still in excellent preservation, and there is a very fine mosque, built of beautifully moulded brick. Within the walls, which enclose a space about 4,000 feet by 3,500 feet, is a lofty mound on which formerly stood the citadel, of which there are left no remains. There are 2 or 3 large tanks; the roads are lined with magnificent old trees. After his installation as Nawâb Nâzim in 1760 Mir Kasim removed his capital to Monghyr; in 1763 he was dethroned, and after a severe struggle Monghyr was taken and the Nawâb retired to Patna. Within the fort are the offices of the civil station, and the residences of

the most of the European inhabitants. In late years, great improvements have been made, chiefly through the enterprise of private individuals, and a pleasanter spot for a short sojourn could hardly be met with in Bengal. In the distance are the hills before described, near one of which, outlying from the range about four miles to the south-east, are the celebrated hot springs of *Sitakund*, the water of which possesses no medicinal properties but such as the heat and purity impart. The water is greatly prized by the natives, and the springs are enclosed and approached by stone pavements. A continual bubbling up of the water appears on the surface; in some of these springs the heat is so great as to be unpleasant to the hand. There is another hot spring at *Rishakund* and in other parts of the district, somewhat hotter than those in *Sitakund*, at a distance of 15 m. There is a comfortable hotel at *Monghyr* kept by Mrs. Hooley.

After leaving *Jamâlpur*, the mail line skirts the hilly range for nearly thirty miles, passing the stations of—

Dhurrara, 306 m. Some fine old ruins near this place. The fort is demolished.

Khujra, 317 m. 9 miles beyond the Chord Line Junction is passed.

Lakki Serai, 327 m. (262 m. by the Chord Line,) a station on the banks of the river *Köil* which is crossed by a fine lattice girder bridge of 9 spans of 150 feet each. The *Köil* river rises in the *Ramgarh* district, and is a fine stream in the rains.

From this station the distances by the Chord Line are given.

After leaving *Lakki Serai*, the line takes a sharp curve in a northerly direction, and at a distance of four miles crosses the River *Hollohur* by a lattice girder bridge of 4 spans of 150 feet each. The whole of this district is greatly exposed to the influence of floods which rise sometimes 12 feet, and the line is carried on an embankment with no less than 532 arches for the passage of the water.

Burhea, 272 m.

Mokameh, 283 m. (*Kellner's Refreshment Rooms.*)

Barrh, 300 m. A town on the banks on the Ganges. Champeli oil is made here.

Passengers for the *Tirhoot State Railway*, change at *Barrh*.

A short branch runs to *Barrh Ghât*, 3 m., thence by steam ferry to *Sultanpur Ghât* on the north bank of the Ganges. The Tirhoot State Railway, which is constructed on the narrow guage, was built in 1874 as a famine relief work. It has proved of immense value to the district through which it runs, the centre of the Indigo industry. The line runs north from the Ganges to Somastipore, 27 m. thence it diverges, one line proceeding N.-E. to Durbungah, 50 m., and another N.-W. to Mozufferpore, 59 m., the head-quarters of the district. From Mozufferpore, an extension is being constructed to Motiharee, on the Nepâl frontier; and from Durbungah it is proposed to continue the railway eastward to the Northern Bengal Railway, thus establishing a complete northern system, connecting Northern Bengal and Assam. Very good sport is to be got on the Nepâl frontier.

Bucktearpore, 311 m.

Fatwa, 325 m.

Patna, City, 333 m. This city, the capital of Bihâr, 16 m. broad, and 6 m. long, extends along the right bank of the Ganges, and consists of a city, fort, and extensive suburbs. The population is almost exclusively native, and the houses are densely crowded together. The inhabitants are mostly engaged in commerce and banking. In one of the rooms in the opium godown was the scene of the massacre of 200 British prisoners in 1763, in obedience to the order of Mir Kâsim Ali the expelled Nawâb of Bengal. The rooms are still shewn where the massacre of Europeans took place. The Victims are buried in the town, and a monument is erected over them. Near it stand the old Dutch, Danish, and French factories. The opium manufactory at Patna is deserving a visit.

Patna, of late years notorious for its Wahâbî conspiracies, stands on the site of *Palibothra*, the old capital of North India, to which Alexander sent an ambassador. The Muhammadans generally call Patna "Azîmabad," the name given to the town by Prince Azîmulshân, grandson of Aurangzâib, who was for a long time Governor of Bengal and Bihâr. In May 1767, almost the whole town was destroyed by fire, when the warehouses of the E. I. Company were likewise burned. The *Sôn*, which now enters the Ganges, 25 miles north, then flowed close to Patna. The old bed may still be traced out. A road 60 miles in length, leads to *Gaya*, a great place of

pilgrimage, as many as 10,000 resorting annually to it. The whole country abounds with Buddhist remains, images, caves, &c. 15 centuries ago, it was the seat and centre of Buddhism.

Bankipore, (*or Bânkîpur*) 339 m. is connected with Patna by a pretty road and a long straggling suburb. There are the Courts, English College, some pleasant European residences, an English Church, a Roman Catholic convent, where a liberal education is given, and a high pyramidal building, originally built for a granary. There is an external staircase to the top, and a remarkable echo within. Bankipore is the junction for the Gaya State Railway.

Dinapore, (*Danapur*) 345 m. is the civil and military head-quarter of the Patna district, the road from it to Bankipore, 6 miles long, is lined with houses and cottages. The two towns, with Patna, may be considered as forming one city. The mutiny of 1857 in the Patna district originated at Dinapore.

THE PATNA AND GYA STATE RAILWAY

Is a short line of 57 miles on the broad guage, and runs nearly the whole way over the old Sherghâtî branch of the Grand Trunk Road. Starting from Bankipore the first station on this line is

Poonpoon, 9 m. The line crosses here a mountain stream of no great size, but held in very high esteem as the most sacred river in Behar. The station is named after the river.

Masourhi, 19 m.

Jehanabad, 28 m. The ground about here is low, and the line passes over a masonry viaduct of considerable extent. Close by the station there are the usual offices of a Magisterial Sub-division.

Makhdumpur, 38 m.

Bela, 45 m. This is a small village, but to the east-north-east of it, at the distance of about six miles, there is a group of granite hills of great antiquarian interest. The group is called Barábar Hills, but the name belongs strictly to one of four separate groups, the names of the others being Kowádol, Nágárjuni and Dharáwat. The nearest is Kowádol. "It is quite inaccessible, as it is formed entirely of huge masses of granite piled precipitously above one another, and crowned with a single lofty block that frowns grandly over the

plains below. It is said that this pinnacle was formerly topped by another block, which was so nicely balanced that it used to rock even when a crow alighted upon it," hence the name Kowádol or 'the crow's swing.' It is not known when this swing was knocked down on the rocks below. On the northern face of the hill there are numerous carvings of Hindu divinities, such as Hara Gauri, Mahisásura, and others, as also of some Buddhist figures. At the foot of the hill there was formerly a temple of hewn granite, and a large village, the site of which is indicated by the remains of brick houses, hewn stones, broken pottery, and some Muhammadan graves. The name of the village was *Samanpur*. A similar temple also existed on the east side, and several of its carved pillars are still standing, as also a colossal figure of Buddha, which measures 8 feet in height, the breadth across the shoulders being four feet.

To the north-east of the last occurs the Barábar group. It comprises several hills, of which the Barábar Hill is the highest. The more conspicuous among the others are Sandagiri, the Morali, and the Siddhesvar Hills. The last has on its crest a Sivite temple of the 7th century. The Barábar Hill encloses a quadrangular basin 400 yards by 250 yards, and right across it there runs a small streamlet of clear water. There are also two small tanks, the water of which passes under ground, and re-appears on the plain on the north side, where it is called *Pátálagangá*. The basin is surrounded by hills, except in two places, where stone walls were built to form a stronghold. Facing this basin there are four Buddhist caves of great age. The first is named *Karnachaupúr*. It measures 33 by 14 feet, and has an arched roof, the extreme height of which is 12 feet. It was excavated by order of the Emperor Asoka in the 19th year of his reign, in B. C. 245. The second is called *Sudámá*. It has an Egyptian doorway, and comprises a wall 32' 9" by 19' 6", and a circular apse or sanctum at one end. It is older than the last having been built on the 12th year of Asoka's reign, (B. C. 252). The circular room has a diameter of 19 feet. The third is the *Lomasa Rishi* cave. Its size and arrangement are very like those of the last, and from its make it is believed to be of about the same age as the last two; but it has no inscription in the *lât* character to show this. The entrance of this cave was enlarged and sculptured at a later date, and from two inscriptions on the sides of the doorway it would seem that the additions were made between the 3rd and the 4th century. The fourth is

called *Visvámitra cave*. It too is double-chambered like the second, and of the same date, (252 B. C.).

To the east of Barábar occurs the *Nágárajuni* hill. It is of smaller extent and less height. On its northern side there are three caves of the time of Dasaratha, grandson of Asoka, who ascended the throne of Magadha, B. C. 214. The largest cave is now called *Nágárajuni*, but in the *lat* inscription occurring in it its name is *Gopiyá*, or "the milkmaids' cave." It is situated at a height of 50 feet above the plains, accessible by a flight of steps, and measures 46'5" by 19'2", the ends being circular. The other two are the *Vápéjyá*, or "the well cave," and the *Vadathi* cave. They are of small size, but of about the same age as the last. All these have doorways of the Egyptian style, broad below and narrow above.

The *D'haráwat* hill is situated to the north-west of Barábar about a mile beyond a level plain. It is formed of two narrow ranges of hills running east and west, having a few spurs, and three peaks, named *Taleyá*, *Gureyá* and *Dháoli*. To the north of the second range there are some masonry terraces, rising in some places to the height of 80 feet against the hill-side, a large brick mound (the site of an arched *chaitya*), and a profusion of Buddhist and Hindu sculptures scattered everywhere. There are also several tanks, one of them, the *Chandokhor Tal*, being 2,000 feet long, and 800 feet wide.

Chakund, 51 m. A small village. Three miles beyond it there is, on the right-hand side, an isolated hill, 541 feet high, and of precipitous sides. It is named *Pretasiál*, "the rock of departed spirits," from the circumstance of the Hindus offering funeral cakes to the manes of their ancestors on the top of it. The word *preta* also means a ghost, and common people imagine that the presiding divinity of the place is a ghost, and the offerings are made to gain his goodwill. The hill is crowned by a small temple erected about seventy years ago by the renowned Marhatta Princess Ahalyá Báí.

Gaya, 57 m. It is a large town and the head-quarters station of the district of the same name. The story runs that there once lived at this place a demon or *Asura* of the name of Gayá, who devoted his time to rigorous austerity, and had attained so much sanctity that his very touch ensured emancipation. The gods were annoyed at this, and sought the advice of Brahmá and by his advice secured the co-operation of Vishnu. The demon could not be overcome by force, so the stratagem was resorted to of making him lie

prostrate in order that a religious ceremony might be performed, and when he was in that position to sit upon, and to so belabour him, as to make him immovable. A huge stone was also placed on his head, and Vishnu, putting his feet thereon, so pressed him down as to keep him fixed for ever. The demon was of such colossal dimensions that in his fall his head covered the town of Gayá, and the navel lay at Jajapur. Dr. Rajendralala Mitra, in his work on Buddha Gayá, takes this story to be an allegorical representation of the spread of Buddhism, and the final overthrow of that religion by the Hindus. Certain it is that the town dates from remote antiquity, and was the earliest headquarters of Buddhism. Situated on the west bank of the Phálgu river, it is so hemmed in by hills on three sides, as to appear like a natural fortress, and before the days of artillery must have been a place of great strength: it was at one time the capital of the Magadha country. There are, however, no ancient buildings now extant in the town. The most sacred in the town is the temple of *Vishnupad*, and that is some three hundred years old. The dancing hall in front of it was erected at the expense of the late Sir Rájá Rádhákánta Deva. Both these structures are very good specimens of the style of architecture to which they belong. The sacred object in the temple is a block of granite, alleged to be the same which was placed on the head of the demon. It once bore the intaglio carving of a human foot,—the foot-print of Vishnu—but daily washings of centuries have now all but entirely effaced it. It is on this stone that every Hindu is required to offer a funeral cake to the manes of his parents, and a pilgrimage thereto is obligatory. The next temple of note in the town is that of *Gadádharma* or “the Mace-bearer,” *i. e.*, Vishnu wielding a mace to prevent the demon aforesaid from rising from his prostrate position. Next to it is the temple of Gayesvarí Devi, who appears as Durga, with ten hands slaying the buffalo demon. The Temple of *Krishna Dvárká* in this neighbourhood is also largely visited, but it is certainly less than a hundred years old, and has no pretension whatever to any architectural beauty. In it, however, are several images of Buddhist divinities which the Bráhmans have utilized for Hindu worship.

To the Hindu pilgrim a tank in the neighbourhood of Vishnupad is also of interest. It is lined with stones, and has massive flights of steps on all the four sides; but its water is of a greenish dirty colour. On its west side there is a temple dedicated to the sun god Surya, whence the name of the tank

Suryakund. The two rows of pillars in the vestibule of this temple are all curiously leaning, like the leaning tower of Pisa, on one side, and seem to have been so built originally.

Towards the northern end of the town there is an isolated hill, 372 feet high, which is held in great esteem as the abode of a breathing Mahádeo. The divinity is a lingam, about six inches high, and the temple in which he resides is by no means imposing, though, being perched on the top of the hill, it has a romantic appearance. The mysterious part of the lingam is that if the hand be held close over it a distinct sensation is felt of wind freely escaping from it. This is due, probably, to the bottom of the lingam being seated on a hollow space communicating with the cave which opens at a distance of about 300 feet from the temple and at a much lower level. The cave is low and dark, and the rumour is that no one can enter it to any depth without being strangled by a demon who occupies it. The heated air of this cave finds exit through the interstices between the lingam and the yoni in which it is fixed. These interstices are very slight, and not easily perceptible to the ordinary pilgrim. The hill is named *Rámasílá*, and the lingam, *Pátálesvara*. The ascent to the top of the hill is easy, there being a flight of steps the whole way, broken at intervals by easy slopes.

The hill on the west of the town attains its highest eminence at the south-western corner, and here it is called *Brahma Yoni*. The height here is 450 feet, and the whole distance is spanned by a tortuous line of steep steps, which makes the ascent easy. The principal image in the temple on the top is dedicated to Sakti, but her likeness is not easy to define, as she is not allowed to be seen except from a distance, and in very dim light. The reason for this mystery is that the figure was mutilated by order of the iconoclastic Emperor Aurangzebe, and what is now left is not worth seeing in broad light. In the porch there are several images of Siva Párvatí, Nandi and others. At the foot of the hill here, there is a large Banian tree surrounded by a high wall, and it is the site where every pious pilgrim has to perform a sraddh.

Opposite to the hill, on the other side of the river Phalgu, there is a rocky prominence which bears the name of *Rámagayá* and is largely frequented by pilgrims. The temples here are mean and insignificant, but the place must have acquired some celebrity eight hundred years ago, as one of the inscriptions here dates from the 8th year of Mahendra pála's reign.

The most remarkable object of antiquarian interest in the neighbourhood of Gaya is the great temple of Buddha at Buddha-Gayá. It is situated at a distance of six miles to the south of the town, on the left bank of the Phalgu river, here called *Nairanjaná*. The temple is nearly 50 feet square at the base, and 100 feet in height from the granite floor of the lower storey to the top of its broken pinnacle. Around the base there is a terrace all round, 20 feet high, and from 8 to 12 feet broad. The temple is three storeyed, and the roof of the 1st and the 2nd storeys are vaulted with radiating arches. The entrance to the lowest chamber has a flat lintel over it, but the doors of the two upper rooms are spanned by pointed gothic arches. In front of the temple there was formerly a three storeyed porch, of which the side walls of the lowest storey are now *in situ*. On each side of the porch there is a flight of steps leading to the terrace aforesaid, and over it there is a semicircular arch. All the arches have been built with voussoirs on the true radiating principle, but cemented with clay. These arches are of pre-Muslim era, probably of the 5th century, and bear unmistakable testimony to the Hindus having been aware of the principle of, and able to construct, radiating arches. The temple itself is believed to be over 1,900 years old. In the sanctuary of the temple there is a large seated figure of Buddha, made of clay and gilt. There was originally a black stone figure here, but that having been removed, certain Burmese pilgrims have lately put up this clay image. The temple owes its sanctity to its propinquity to a holy Pipal tree under which Buddha, after his long protracted meditations, attained perfection. The tree fell down last year (1880), and its place has been lately supplied by a seedling. At one time the tree and its adjoining temple were surrounded by a richly carved Buddhist railing, parts of which are still in existence. The plastering on the temple has lately been very much modernised in course of the repairs done under orders of the Government of Bengal, and the place has lost much of its antiquarian interest; but it is still worthy of a visit by the lover of the antique.

Full details of the antiquities of the town and the district will be found in Dr. Rájendralála Mitra's work on Buddha-Gayá.

Bihta, 356 m. About four miles beyond the station, the line crosses the world-famous *Sôn* bridge, nearly a mile in

length, and consisting of 28 spans of 150 feet each. The foundations are sunk to an average depth of 32 feet below low water level. The *Sôn* river, which now flows here, flowed in former days 30 miles lower down, close to Patna.

Arrah, 369 m. a small town, in the midst of the fertile and well-cultivated district of Shahabad, of which it is the capital.

From Arrah or Patna is the road to Dehri on the *Sôn*, the head of the *Sôn Canal*, where a weir, the largest ever constructed has been made across the river. It is in one unbroken length of masonry, $2\frac{1}{3}$ miles in length and 8 feet high; the river in flood rises $8\frac{1}{2}$ feet over the crest of the weir and discharges about 750,000 cubic feet of water per second. The canal when completed will be about 1,120 miles in length, $217\frac{1}{2}$ miles being navigable, and about 900 miles distributary, branching off to Patna, Chunar, Benares, Buxar, and Arrah. The total irrigable area is about 1,100,000 acres. The total estimated cost is 210 lacs, and to pay a revenue of 8 per cent. It is probable, however, that when completed it will be found that the cost has been under and the revenue over estimated.

The town of Arrah, now 12 m. south of the Ganges, was formerly situated on the southern bank of the river. Its claim to attention rests mainly on the fact that it was the scene of one of the most remarkable of the many instances of heroism which occurred during the mutiny of 1857, known as the defence of Arrah. Near the residence of Mr. Boyle, the District Engineer of the Railway, then in course of construction, was an upper-roomed building, used as a store-house, into which Mr. Boyle, accompanied by Mr. Wake, the Magistrate, the other Europeans of the station, and about fifty Sikh solders, retired on the approach of the rebel sepoys in July 1857, and in which they maintained their position for a week against 3,000 rebels, armed with muskets and two small cannons, one of which was placed on the roof of Mr. Boyle's house. During that time every endeavour was made to bribe the Sikhs to forsake the house, but without success; an incessant fire was kept up, numerous assaults were made, and mines and countermines were dug. The small band were finally relieved by Major Eyre's field force. Wonderful to relate, during the siege, only one man, a Sikh, was severely wounded, and two or three got scratches and blows from bricks. One hardly knows which most to admire, the pluck of the little band of Europeans, or the fidelity and untiring patience of the Sikhs.

It is pleasant to know that Mr. Boyle's heroism was rewarded by Government by the gift of a valuable *jaghir*; in addition to which he has recently been made a Companion of the Star of India,—an honor the more prized because it has been conferred upon so few other than Government servants, either civil or military.

Behea, (*Bihiah*) 383 m. a station situated on the northern border of the great Jagdespur jungle, in which the rebel Kooer Singh (whose residence was at Jagdespur) and his forces hid themselves during the mutiny of 1857, and from which they were not thoroughly dislodged until the jungle was cut down. This work was performed by Mr. Henry Burrows, the contractor for that portion of the line, who received the right of proprietorship of the jungle, comprising a large extent of land and numerous villages, as a reward. He has a handsome castellated residence at Behea, standing in beautiful park-like grounds, which may be seen to the left of the line, a little before entering Behea Station.

Ragunathpore, 392 m.

Dumraon, 402 m. is the residence of the Raja of that name. The Rajas are called 'Ujjainiah' as coming from Ujjain. The family is old. They gave the emperors of Delhi much trouble till they were totally defeated under Shâhjahân.

Buxar, (*Baksar*) 412 m. (*Kellner's Refreshment and Retiring Rooms*). This place is remarkable in Indian history for having been the scene of the victory gained by Sir Hector Munro over the allied forces of Mir Kasim and Shujâuddaulah of Oudh, in 1764. The result of this victory was a treaty which gave to the East India Company the sovereignty of Bengal and Behar. It is a large Mussalman town, a great trade centre, and has several handsome mosques; the fort is still in good order, and commands the river. The country around is rich in grain, wheat, oats, and barley. Buxar is regarded as a place of great sanctity, and was originally called by a name signifying "The Womb of the Vedas," the belief being that many of the inspired writers lived in the place. Near Buxar, and through the Shahabad district, numerous Buddhist sculptures have been found. Three miles from Buxar is a fine Buddhist temple.

Guhmur, 425 m.

Dildurnagar, 434 m.

A few miles beyond, the river *Kurumnasa*, the boundary between Bengal and the North-West Provinces, is crossed

by a masonry bridge of 13 brick arches of 40 feet span. The river is abhorred by the Hindus; hence its name 'virtue-destroyer.'

Zamanea, 443 m. a large native town, in the centre of a fertile district. The town was founded by Khân Zamân, one of Akbar's rebellious chiefs, who was defeated and killed by the Emperor in 1567. It is the station for passengers for *Ghazipur*. The Ganges flows close to the station in dangerous proximity. It has, during the last 30 years, been encroaching at the rate of 12 feet yearly.

Zamanea has furnished, from its ruins, bricks to the Railway for ballast. It was once a fine place, and one mile to the east of it is a Buddhist column, 26 feet high. There is a similar one is the Queen's College, Benares.

The late Dr. Oldham, who was formerly Collector of Ghazipur, wrote a most interesting guide to the history and statistics of the Ghazipur district. He has given accounts of the antiquarian remains at Syedpur on the Ganges, at Hingotur, near Syedpur, Ghouspur, 9 m. from Ghazipur, Bihitri, near Syedpur. Ghazipur itself is a large city, 2 m. long, 5 or 6 in circumference. It was known in Buddhist times as Gajipur. The Marquis Cornwallis, Governor General of India, died at Ghazipur in 1805, on his progress to the seat of war.

Sukuldeah, 459 m.

Mogul Serai, 470 m. This is the station for *Benares*, which is reached by a branch line 6 miles in length.

Benares, (*Banares*) (Rajghat Station), 476 m.

Hotels: Clark's Hotel, Dunlop's Hotel.

Guide Books: Sherring's Handbook to Benares, 2 rs. W. Newman & Co., Calcutta.

The city is situated on the opposite bank of the river, but there is a bridge of boats, in or its absence, ferry boats to meet the train; and on the other side, at the Rajghat, will be found hack carriages waiting to convey passengers to the city, or rather to *Sekrole*, the place where all the European population are located, a distance of about 4 m. The proper fare is Rs. 2. Immediately above Rajghat is the site of the old Benares fort, which in the 10th, 11th and 12th centuries, was filled with houses and temples. In lieu of the ancient Hindu citadel there tower the high mud ramparts of a fort which was erected to command the city during the mutiny. It is now deserted on account of its unhealthiness.

The station of *Sekrole* consists of a spacious maidan, upon which are the cavalry and infantry lines, the civil offices, the church, post office, racket court, &c., intersected by good roads and surrounded with bungalows of the usual order, standing in large compounds nicely laid out and wooded. There is also a public garden which is well kept. A small stream traverses the military cantonment, which is crossed by means of a handsome bridge by the road from Allahabad to Benares.

Benares, though its pretensions to architectural distinction are comparatively recent, is probably a town of great antiquity. It was originally known by the names of Kasi and Kasika.

Benares is emphatically the home of Hinduism. The city is "wholly given to idolatry." Her temples number more than 1,000, exclusive of the numerous small shrines or niches occupied by idols, which meet the eye in all directions. The number of idols actually worshipped by the people cannot be less than half a million, and may be many more. The holy city is situated on the river Ganges, which is here about 600 yards wide and fifty feet deep, but rises some forty feet in the rains, while its width is increased to about half a mile. The city extends about three miles along the banks, with an average depth of one mile. It is built on a cliff, the summit of which is about eighty feet above the river, to which access is gained by splendid ghâts elaborately constructed of fine Chunar stone, and extending nearly the whole length of the river bank; many of these are unfortunately in a ruinous state, owing to the sinking of the foundation. Above these rise an amphitheatre of noble buildings, many of them four or five stories high, all constructed of stone, the line being broken by temples and mosques. Many of these buildings are palaces of wealthy Indian princes, who make periodical visits to Benares to purge themselves from sins contracted in less holy habitations. "When it is recollected," says an American writer, "that the buildings above are a hundred feet or more long, and four or five stories high; that the ghâts are eighty feet in height, and are in themselves constructions of which any city might be proud; that this row of palaces, temples, and ghâts extends for two miles along the river bank, worthily terminated by the masjid of Aurangzib, with its graceful minars, and that the whole scene was lighted up by an eastern sun, bringing out the gaudy colors of the dress of the people, and the gilded orna-

ments of the mosques and temples, the reader may perhaps understand and pardon the enthusiasm excited in me by the splendid architectural effect of this river front, which cannot be paralleled or surpassed by any similar scene in India or in the world."

An early morning drive of three-quarters of an hour—the early morning is the best time for the excursion—will bring the visitor to the river's bank at the upper end of the city. On the way he will pass the *Durga Kund*, a temple and well dedicated to the goddess Durga. The temple is a lofty and graceful building of pyramidal form, the lines being broken by numerous turrets or clusters of turrets, the whole being covered with elaborate carving, and with carved figures of all the animals sacred in the Hindoo mythology. The temple stands in a small quadrangle, surrounded with an open colonnade, from the roof of which a good view is obtained of the building and of the splendid tank adjoining. The porch to the temple is a recent erection. It stands upon twelve elaborately carved pillars, and is surmounted by a dome, with cupolas at each corner. A bell is suspended from the centre of the dome, which is said to have been presented by a European magistrate of Mirzapore about 40 years ago. The temple is held very sacred in Hindoo estimation, and crowds of worshippers flock there daily to pay their devotions and to strew their offerings on the shrine of the goddess, to the no small advantage of the portly Brahmins who are in charge of the temporalities as well as the spiritual things of the place, and who, be it observed, are not above receiving the offerings of the infidel.

To the visitor, perhaps, the chief attraction lies in the thousands of monkeys, "all living deities," which crowd the outside of the building and houses in the neighbourhood, and which have given to it the name of the "monkey temple." Fine, fat, well fed fellows they are, of a rich orange color, from the venerable patriarch to the "babe in its mother's arms," climbing with graceful agility from turret to pinnacle, grinning and chattering in fun or in anger, and anon leaping to the ground to scramble for a few handfuls of parched *koe* thrown for them by your Brahmin attendant. Dangerous neighbours they must be in this crowded district, ignorant as they are of the laws of *meum* and *tuum*; but the Hindu venerates the ape, and their sacred character protects them from all molestation.

Arrived at the water's edge, the visitor should engage a boat at the Dassa Sumed Ghât, one of the principal bathing ghâts, and proceeding north, notice in succession the palace and ghât (150 years old) of Ahelyia Bhaie, widow of the Raja of Indore; the Moonshee Ghât and palace, a handsome structure belonging to the Minister of the Raja of Nagpore; Raja Deegah Puttiah's palace, 60 years old; and the Raja of Nattore's palace, a fine stone building.

Returning south, we land at the *Man Mandir Ghât*.

The *Man Mandir*, or Observatory of Jai Sing, was founded in 1680, and is said to be the most ancient building in Benares. It is a large square stone building, rising high above the ghât, and although greatly decayed, presents some noble specimens of elaborate and tasteful architecture. The chief interest is on the flat roof, where there still remain several charts of the heavens on stone, and some of the instruments formerly used in astronomical observations. Some of the instruments are of gigantic size, but are fast falling to decay. The mural quadrant, for taking the sun's altitude, consists of a wall 11 feet high and 9 feet broad, in the plane of the meridian. Another instrument for ascertaining the declination and distance from the meridian of any planet or star, occupies a space 36 feet in length by $4\frac{1}{2}$ feet in breadth, and there are the remains of other appliances of a similar character.

The Nepalese temple is at no great distance, and is a picturesque structure.

Re-entering the boat, we pass the unfinished palace of the Raja of Ulwar and land at the *Manikarnika Ghât*, adjoining which is the *Burning Ghât*. The Manikarnika Ghât is the most sacred of all the ghâts in Benares. Near by is the *Manikarnika well*, famous in Hindoo mythology. It is said that there is no sin so heinous or abominable which its waters cannot efface. Immediately above the ghât is a picturesque group of temples erected by the Raja of Amety.

Next is the *Sindia Ghât*, a massive stone structure of grand design. It was commenced some 40 years ago, but was never finished, as the entire structure has sunk some feet into the earth, and is still sinking. Next is the Raja of Nagpore's Ghât and palace, a handsome building of Chunar stone. A group of Jain temples is near; and just beyond is the *Panch-gunga Ghât*, one of the most celebrated bathing ghâts. Above this ghât towers the great *Mosque of Aurangzib* with its two lofty minars,

Here the visitor should discharge his boat and proceed on foot through the city.

The mosque rises from the ghât, whose hundred steps are worn into deep hollows by the feet of the multitude who are continually passing up and down, and was erected on the site of the Temple of Vishnu. This Aurangzâb demolished ; and to signalise the triumph of Islam over Brahminism, employed the material in building the mosque. The minars, "have been deservedly admired for their simplicity and boldness. They are only $8\frac{1}{4}$ feet in diameter at the base, and the breadth decreases to $7\frac{1}{2}$ feet, while they have an altitude of 147 feet 2 inches from the terraced floor of the masjid to the kulsa or pinnacle. The terrace is elevated 80 feet above the river at low-water level. Though so slender, they have staircases of 130 steps, but the ascent is not devoid of hazard, as they each lean 15 inches from the perpendicular. The view from the top, however, well repays the trouble of the ascent."

Passing through the chouk, the traveller next arrives at the Temple of Bisheswar, or Shiva, commonly known as "the Golden Temple." Bisheswar is the reigning deity of Benares, and receives more adoration than any other idol. The temple is a mean edifice, situated in the narrowest and most crowded part of the city.

It is in the centre of a small enclosure, and consists of three small rooms, raised on a stone platform, and crowned with three domes, two of which are said to be overlaid with gold, the bequest of Ranjeet Singh. In each room there is a Mahadeo,—a plain conical stone set on end. The Mahadeo is the deification of the *lingam* or creative principle. The worship consists in throwing rice, flowers, &c., on the stone, which are then washed off by a stream of Ganges water by the attendant Brahmin. None but the priests are allowed to enter the inner temple. An adjacent enclosure contains the sacred well Gyan-Bapi, "Well of Knowledge," into which flows the water that has been poured over the Mahadeo in the adjoining temple. The well is a putrid sink, but is nevertheless crowded with worshippers. It is surrounded by a handsome colonnade of forty pillars.

Immediately to the east of this colonnade, is the stone figure of a large bull, about seven feet high, dedicated to the god Mahadeva.

Near the Bisheswar temple are the remains of a once magnificent Hindu temple to Siva, on the walls of which

Aurangzib erected a mosque. The great gateway and the adjoining walls remain.

The neighbourhood of the Bisheswar is rich in temples of elaborate workmanship, among which the most worthy of notice is one to *Annpurna*, a goddess who is supposed to save from hunger. Hence her shrine is always thronged by beggars. There are also one dedicated to *Sanichar* (the Planet Saturn) and one to the *Sun*.

A mile to the north is the temple of *Bhaironáth*—the deified *Kotwal* or Police Magistrate of Benares. The *Dandpan* (or stick), the emblem of authority of this deity, is, strange to say, deposited in another temple a short distance off, and is itself devoutly worshipped.

Close by is a famous well called *Kál-Kúp*, or the Well of Fate. Over the trellis work of the outer wall of the building is a square hole, so situated in relation to the sun, that, at 12 o'clock, its rays, passing through the hole, impinge upon the water below. At this hour the well is visited by persons wishing to search into the secrets of the future.

The traveller will now be glad to re-enter his gharry and return to his hotel. The afternoon may well be devoted to an inspection of the city, with its narrow paved streets, flanked by lofty stone houses, and swarming with people, with its 1,000 temples and 300 mosques, its shrines and holy bulls, its shops full of strange merchandize, and its manufactories of kincob or gold brocade, for which Benares is famous. If an elephant cannot be procured, it will be found best to traverse the streets on foot, as many of them will not admit a vehicle passing, and an elephant almost fills the whole space between the houses.

In returning from the city the *Queen's College* is worthy of notice. It is a fine building in the Gothic style, erected from the designs of Major Kittoe. It contains a library stored with rare Oriental manuscripts, and an Indian Museum. In the beautiful grounds surrounding, is set up a stone monolith which formerly stood by the river side near Aurangzib's mosque. It is covered with carving and inscriptions, and is supposed to have been one of Asoca's edict columns.

An interesting visit may be paid to *Sarnath*, the remains of a large Buddhist establishment, about 4 miles north from Benares. The remains consist of ten or twelve acres of brick mounds which have recently been cleared away in places, showing the foundations of great thickness. The only build-

ing standing is a round tower, over 70 feet in diameter, and about the same in height. It is of stone, filled in with brick, the stone casing alone being twelve feet thick; each stone is numbered. The exterior is decorated with most elaborate carvings of fruit, geometric forms, and other designs. The work is very deep and sharp. The old city of Benares stood here; immense masses of ruins still remain. This tower is one of the four great monuments of Buddhism commemorating Buda's giving the law here.*

Benares is the southern terminus of the *Oude and Rohilkund Railway*. The station is at Rajghât. The line runs through the fertile and populous districts of Oude and Rohilkund to Moradabad, a distance of 416 miles, with branches to Byramghât, Cawnpore and Allyghurh.

OUDH AND ROHILKUND RAILWAY, *Benares-Lucknow Section.*

Leaving Benares Cantonments the traveller proceeds through *Sheopore*, 7 m.; *Poolpore*, 21 m.; and *Jelalgunge*, 28 m. to *Jounpore*, the civil station of which is 35 m. and the City 39 m.

Jounpore, (*Jaunpur*) the head-quarters of the civil administration of the district. In the earliest times Jounpore was held by the Bhars a tribe of non-Aryan origin, who occupied the whole of the Northern slope of the Central Ganges plain. In the earliest times Jounpore and its district formed a portion of the Ayoodhya principality, but about 1194 A. D. it became the prey of Mahomedan invaders. In 1360 Feroze Toghluk encamped at what is now called Jounpore, and being struck with the advantages of the site, he resolved to build a city on the spot. It was the scene of disturbances and murders in time of the Mutiny; in June 1857 the sepoy guard of the treasury mutinied and shot ten officers, as well as the Joint Magistrate; but they marched off to Lucknow without molesting the other Europeans, who escaped to Benares.

Jounpore abounds in splendid architectural monuments. The Fort of Feroze is an irregular building, on the north bank of the river Goomtee: the date of the Fort—of which, however, little remains but the shell—is about 1360. About 1420

* For a full account of Benares see Sherring's "Sacred City of the Hindoos."

were constructed the *hammams*, or baths, which commemorate the name of the greatest of the Jounpore Sultans. In 1418 was built the Atala mosque : only a screen, flanked by ragged pinnacles, remains of it. The Daribah mosque has a domed hall and two wings. The Lal Darwaza built in 1450 by a Queen of the day is still in good preservation. The splendid bridge over the Goomtee, erected by Mumzin Khan, between 1569-73, measures 712 feet in length and has 4 large central arches with 6 of smaller span on each side.

Ajodhya, 119 m. owes almost its entire interest to its grand traditions. Old Ajodhya has almost wholly disappeared ; the traces of its former splendours are scattered over the jungle. It is said to have covered an area of nearly a hundred square miles in extent. It was the capital of the kingdom of Kosala, corresponding to the modern province of Oudh. The Court of King Dasaratha one of the heroes of the Ramayana was at Ayoodhya. The glories of the old city are described in the opening portions of the Epic poem the Ramayana. Dasaratha was father of Rama, the hero of the tale. There are temples, dating from the time of king Vikramaditya, which are still visited by thousands of pilgrims. Kosala is also famous as the home of Buddhism. The Chinese traveller Hiouen Thsang in the 7th century of our era, found twenty Buddhist temples with 3,000 monks at Ayoodhya. Many Jain temples exist on the site of old Ajodhya, but are chiefly of modern construction. Among other architectural relics are mosques of the time of Babar and Arungzebe. The modern town contains nearly two thousand houses, and a population of about eight thousand, of whom the majority are Hindus. It contains 96 Hindu temples of which 63 are Vaishnavite, and 33 Sivaite ; also 36 Musalman mosques. The trade is small, but the yearly fair called Ramnami attracts half a million visitors.

Fyzabad, 123 m. is the administrative head-quarters of the district of the same name. It stands on the left bank of the Gogra, 78 m. east of Lucknow. The town is comparatively modern. The mausoleum of Bahu Begum who died in 1816 is described as one of the finest buildings of the kind in Oudh. The Dilkusha palace adjoining the tomb was this lady's residence. It is now the opium store house. Several other Mahomedan buildings, including mosques, all more or less in a state of disrepair, are to be seen in the city. There are many markets in the town, and trade is very active.

Lucknow, the next station of importance, will be described further on.

We now return to the E. I. Main line at *Mogul Serai*.

The next station is—

Ahrowra Road, 470 m. Ahrowra is a large manufacturing village, 10 ms. from the Railway Station.

Chunar, (*Chanârh*) 490 m. The station is 2 m. from the Cantonments. Between Mirzapur and Chunar, rises a range of rocky and uneven hills of sand-stone, ending in a rock, rising abruptly from the edge of the river to the height of 146 feet. On this rock is situated the Fort of Chunar, occupying a space of 750 yards from north to south, the greatest breadth (about 300 yards) being at its northern face fronting the Ganges. The rampart is from ten to twenty feet high, with towers at intervals. A great part of this enclosure is merely an open grass-grown space, with a few fine trees, amongst which are the bungalows of the officers; within are also the governor's house, the hospital, and the State prison. On the highest point of the eminence is the Hindu palace, a massive, vaulted edifice, containing a well sunk to a great depth in the solid rock. In a small square court, overshadowed by a *pîpal* tree, is a large slab of black marble, on which, according to Hindu belief, the Almighty is seated personally, though invisibly, for nine hours every day, removing during the other three hours to Benares. The exterior rampart is of no strength, but the steepness of the face of the rock would make storming very hazardous, and a large number of large rudely-made stone cylinders are stored in all parts of the fortress for the garrison to roll down on storming parties. The citadel mounted many cannon, and has a fine bomb-proof powder magazine. Chunar was a place of importance so early as 1529, when it was held by a garrison of Babar; since then it has passed through various hands, and in 1768 was ceded by treaty to the East India Company, and was for sometime the principal depôt for artillery and ammunition for the North-Western Provinces. It is now an invalid station for European troops, though the intense heat in the hot season ill qualifies it for such a purpose.

The town is situated on a slope to the east of the fortifications, and is entirely built of stone. Outside the town is the

tomb of Kâsim Sulaimân and of his son, Musalman saints, over whose remains one of the sovereigns of Delhi built a splendid mausoleum and mosque.

The Chunar stone is fine-grained and light colored, and is much used in Calcutta for sculpture, for which its hardness, durability, and evenness of grain peculiarly adapt it.

About $1\frac{1}{2}$ m. from the station, the line crosses the Jurgut Nullah by a very fine bridge of seven arches, each 600 feet spans, built of Chunar stone.

Puhari, 500 m. Between Chunar and Puhari, a distance of about ten miles, there are no less than 21 bridges of from 15 to 420 feet water-way,—the country being cut up by numerous ravines.

Mirzapore, 510 m. A large but modern town of 80,000 inhabitants, on the right bank of the Ganges, well worth a day's visit. Mirzapur is a great emporium of the commerce of Central India, and was a great cotton mart. The town is built on a very high bank of kunkur (nodular limestone), and its appearance from the river is imposing from its great extent, and the numerous mosques and Hindoo temples, the large and conspicuously-situated houses of Europeans, and the handsome ghâts leading down to the water's edge. The native town consists mainly of three long, wide, straight streets, along the sides of which are trees and wells. Some of these are tasteful specimens of architecture. The temples are constructed entirely of a hard sand stone. Some of the ornamental and fretted work is very elaborate, and highly creditable to modern Hindu art. The chowk and public gardens are well worth seeing, and do credit to the public spirit of the natives. Mirzapore is famous for its manufactures of carpets, strong woollens, cottons, and silks. The carpet manufactories are deserving a visit.

A drive of 5 miles, close to the river, leads to the temple of Vindyeabasini, noted in former days for the number of *Thugs* that used to frequent it, to make offerings on its shrine before proceeding on their murderous expeditions. A few miles beyond is a sanatorium maintained at the expense of a native gentleman. Near the site of the deserted military station of Torah, six miles from Mirzapur, there is a fine waterfall, about 60 feet in height. The view from the hill on which it is situated is very fine. A day's journey from Mirzapur lies the valley of the Sôn, affording some of the most enchanting prospects to be met with in any part of India, rivalling in

beauty the scenery of the Swiss valleys. The Singowlie coal fields in this valley are very extensive.

The next four stations offer no points of interest.

Nynee, 561 m., on the banks of the Jumna. From this station the *Jubbulpore Branch* for Bombay starts. The train runs into Allahabad station before leaving the main line.

The river *Jumna* or *Jamunâ* is more than half a mile in width at the point of crossing. The bridge is one of the finest works of the kind ever executed ; its entire length is 3224 feet. There are 15 openings of 205 feet clear. The depth of the piers below low-water level is 50 feet, the rise of floods 45 feet. The piers are of stone, the superstructure wrought-iron girders,—two for each line of rails, the top and bottom connected by an open framing of diagonal and upright bars. The railway is carried on the top of the girders. There is a public road underneath. In the sinking of the piers the Engineers had to contend with immense difficulties, owing to the treacherous nature of the bed of the river and the force of the current. The bridge is approached from the south by an embankment, and from the north by a fine viaduct of twenty-four 30-feet arches.

Two miles after crossing the river, the line enters the **Allahabad** station, 565 m., 300 feet above the sea level.

Hotels : Great Eastern ; Lawrie and Staten's ; Kellner's Refreshment, Bath, and Rest Rooms at the station.

Guide Book : Keen's Handbook to Allahabad, Lucknow, and Cawnpore, 2 rs. 8 as.

Allahabad, the ancient *Prayâga*, is situated on the tongue of land formed by the confluence of the Jumna and the Ganges, and is considered by the Hindus as one of the most sacred localities, being a place where three rivers join ; only two of these rivers, however, are visible ; the third is supposed to flow direct from heaven, and here, unseen by mortal eyes, to add its celestial waters. When a pilgrim arrives here, he sits down at the bank of the river, and has his head and body shaved, so that each hair may fall into the water, the sacred writings promising him one million of years' residence in heaven for every hair thus deposited. After shaving, he bathes, and the next day performs *shradh*, the obsequies of his deceased ancestors. January and February are the great months of pilgrimage.

The *Fort*, built by Akbar, rises directly from the banks of the confluent rivers, which rendered it in former days nearly impregnable in that direction. It is built of red stone, and is about 2,500 yards in circuit. A Hindoo stronghold formerly stood on its site, on the ruins of which the present fort was erected by Akbar, A. D. 1572, who changed the name of the city to *Ilâhbâs*. It was then called '*Ilahâbâd*,' by which name it is still known to natives. Shâhjahân changed the name, which reminded people of Akbar's Ilâhî system of religion, to Allahâbâd, "the city of Allah." Heber observes: "It has been a very noble castle, but has suffered in its external appearance as much as it has probably gained in strength by the modernization which it has undergone from its present masters, its lofty towers being pruned down into bastions and ravelins, and its high stone ramparts topped with turf parapets, and obscured by a green sloping glacis. It is still, however, a striking place, and its principal gate, surmounted by a dome with a wide hall beneath, surrounded by arcades and galleries, and ornamented with rude but glowing paintings, is the noblest entrance I ever saw to a place of arms." The hall of Akbar is a magnificent room 272 feet long, now used as an armoury.

In the middle of the Fort stands a stone monolith, in height 42 feet 7 inches, and nearly cylindrical in form, erected when Buddhism was the dominant religion in India. It bears two Pali inscriptions, obviously of remote antiquity. It is one of Asoka's columns, set up about B. C. 235, of which another stands in the grounds of the College at Benares, and a third has recently been erected on the ridge at Delhi.

Under the Fort is a temple, entered by a sloping passage, the roof supported by pillars. The place is rendered hideous by monstrous figures of Mahadeva, Ganesh, and other objects of worship, and is damp from water trickling from its rocky walls. In it is a banyan tree, which is still an object of worship. It is at least 1,500 years old, and was planted when the ground now occupied by the Fort was the site of the old city. The Europeans of the station took refuge in the Fort during the mutiny of 1857, and many of them fell victims to cholera brought on by privation and suffering.

The principal sight, after the Fort, is the *Sarai* and

Gardens of Sultan Khusru, the ill-fated son of Jehangir.* The Sarai is a fine quadrangle, 500 feet square, surrounded by an embattled stone wall, inside of which are cloisters for the gratuitous reception of travellers. On one side is a noble Saracenic gateway, nearly 60 feet high, and about 50 feet deep, leading to the gardens, which are beautifully laid out and well kept. It contains three fine mausoleums of stone, surmounted by marble domes, raised over the princes Khusru and Parvîz,† and the Marwari Begum of Jehangir.

The city of Allahabad is of considerable extent, but poor and ill-built. The Jâmi masjid was formerly used as an assembly room. Since the mutiny, the European station has been transferred to a new site now called Canningtown, which has been laid out with wide and handsome roads lined with well-built bungalows. The station will be one of the finest in India when the trees, which form so conspicuous an ornament in other stations, are fully grown. There is also a fine range of barracks and courts of law. Allahabad is the seat of the Government of the North West Provinces, and Oudh, and the High Court has been transferred here from Agra. Besides the Law Courts, the Muir College, the new Town Hall, and the Roman Catholic Cathedral, are worth mention.

After leaving Allahabad, the line passes through the rich valley of the Doab—the immense area embraced between the Ganges and the Jamunâ rivers, dull and monotonous enough to the eye, but rich in historic association.

To this hundred miles of road the stereotyped remark of Thornton, affixed to each of the names that appears in his Gazetteer, will apply with little variation—"The road is indifferent, the country level, and partially cultivated."

* Khusru, Jehangir's eldest son, had long been at enmity with him ; and on his father's accession, thinking himself not safe, fled to the Punjab and gathered a large army. He was, however, defeated by Jehangir, and taken prisoner on the banks of the Jhelum. Jehangir caused 700 of Khusru's adherents to be impaled in a line leading to the gate of Lahore, and the miserable prince was conducted along the line to "receive the homage of his servants." He was kept a prisoner till his death in 1621.

† Prince Parvîz, Jehangir's second son, was Viceroy of the Dakhan and resided at Burhanpur till his death in 1626.

Cawnpore, or (*Kánhpur*, i.e., town of Krishna) 685 m.

Hotels: Lee's Railway Hotel; Kellner's Refreshment and Retiring Rooms at the station.

Guide-Book: Keen's Handbook to Allahabad, Lucknow and Cawnpore. 2rs. 8as.

When we state that Cawnpore was a large military station, the frontier station of Oude, situated in a sandy plain on the right bank of the Ganges, frightfully exposed to the influence of the hot winds; that the cantonments comprise an area of ten miles with a population of 50,000, exclusive of the military and European inhabitants; that there is accommodation for 7,000 troops, and that there is a church and an assembly room,—we have said about all that could have been said about it 20 years ago. But as the scene of some of the worst atrocities of the mutiny of 1857, Cawnpore has acquired a melancholy interest in the eyes of every Englishman, and few will be inclined to pass through without stopping to visit the memorials which exist of those events. The sad story is familiar to most of our countrymen. It only remains for us to mention the principal places worthy of a visit.

The first is the *Memorial Garden*, a large spot of ground, enclosed, neatly laid out and beautifully kept, including the space on which formerly stood the Assembly Room, the building in which the foulest slaughter which disgraced those sanguinary times was perpetrated. On a raised mound is the memorial erected over the well in which "a great company of Christian people, chiefly women and children," were cast by order of the rebel Nana Sahib. It consists of a raised circular stone platform on which is placed a statue of a female draped figure with wings, designed by Baron Marochetti. This is surrounded by a stone gothic screen of beautiful design and workmanship. At the foot of the mound on either side are enclosures containing the tombs of those who fell at Cawnpore during the mutiny. Many of these are nameless grass-grown mounds, but on others may be seen many a well-known name: mingled with the tombs are shrubs and flowers, imparting a cheerful aspect to a place so full of melancholy associations. No native is permitted to enter here without a permit from the authorities.

At a distance of nearly a mile, and at least half a mile from the river, is the site of the *Entrenchment* in which General Wheeler, with his small band of soldiers, and the European and Eurasian residents, were assembled, and for twenty-one

days held the place in the face of a continual fire from the Nana's troops. No vestige of the entrenchment now remains, but the well is still to be seen (outside the entrenchment) from whence, at the peril of their lives, the unfortunate sufferers had to procure their supplies of water. A handsome stone cross marks the burial-place of those who fell during the attack. The Cawnpore Memorial Church, consecrated by Bishop Millman in 1875, stands on the site of the entrenchment.

The atrocity was consummated at the *Sate Chowra Ghât*, to which, under a guarantee of safety from the Nana, the whole party had come for the purpose of embarkation, but ere they could leave the shore, fire was opened upon them; and of the whole number, only two, Lieut. Thomson and Private Murphy, escaped death.

The *Ganges Canal* terminates at Cawnpore; it cost more than £2,000,000 sterling, and has been of eminent service.

HUDH AND RHLUND RAILWAYS.

Lucknow-Allyghur Section.

From Cawnpore the traveller can proceed to *Lucknow* by the *Oudh and Rohilcund Railway*. The distance is 42 miles, and is performed in 2½ hours. The line passes through a perfectly flat and uninteresting though fertile country.

Hotels: Imperial; Huzruthunge; Lochner's Hotel.

Guide Book: Keen's Handbook to Allahabad, Lucknow, and Cawnpore. 2rs. 8as.

Lucknow is situated on the banks of the river Gumti, which is spanned by a stone-bridge built by Nawab Asaf-uddaulah in 1780, and by an elegant iron-bridge brought out from England by order of Ghazi-ud-din Hyder. He died before it arrived, and it was not until after the lapse of thirty years that it was erected. Previous to the mutiny Lucknow was a purely Oriental city, of great extent and picturesque appearance. An intelligent American writer, who visited it in 1856, thus describes the view from the river: "The city, which extends for several miles along the river bank, seemed one mass of majestic and beautiful buildings, of dazzling whiteness, crowned with domes of burnished gold, while scores of minars, many of them very high, lent to the scene that very grace for which they are so famous. The whole picture was like a dream of fairyland. * * *

A nearer view of

these buildings, however, destroys all the illusion. The 'lamp of truth' burnt but dimly for the architects of Lucknow. You find, on examination, that the white color of the buildings, which presented in the sunlight the effect of the purest marble, is simply whitewash. The material of the buildings themselves is stuccoed brick, and your taste is shocked by the discovery that the gilded domes, of perfect shape and apparently massive construction, which so much attracted your admiration, are mere shells of wood, in many places rotten."

Since the above was written, the wave of mutiny has swept over the city. Military and sanitary necessities caused extensive demolitions. The principal buildings still remain, but the chief interest attaches to those which bore the most prominent part in the great siege. The general features of the city have been much altered, and greatly beautified, and no station in the North-West can boast finer or better roads, or a more generally inviting appearance in buildings and gardens.

The following are the principal buildings in Lucknow, commencing from the East :—

The *Dilkusha Palace* was built by Saâdat-Ali Khan as a hunting box and country residence, and close to it he cleared away the jungle and laid out a large park, which he stocked with herds of deer and other game. It used also to be a favorite residence of the ladies of the harem. The *Dilkusha* was the head-quarters of Sir Colin Campbell's force.

The *Martinière*, also called *Constantia*, "a strange fantastical building of every species of architecture, and adorned with minute stucco fretwork, enormous lions, with lamps instead of eyes, mandarins and ladies with shaking heads, and all the gods and goddesses of the heathen mythology." The interior contains some handsome apartments, many of them with beautifully painted ceilings, but the whole building suffered greatly from the mutineers who occupied it. In front is a large tank, in the centre of which is a lofty column. A splendid view is obtained from the summit of the building. It was erected, about 75 years ago, at an enormous cost, by an eccentric French adventurer named Claude Martine, who arrived in India a private soldier, and died a Major-General, worth several hundred thousand pounds. It was said to have been originally designed as a palace for the Nawab Asaf-ud-daulah. Martine, however, died before it was finished, and left funds for its endowment as a school, ordering his body to be buried in it, to secure the building from confiscation.

During the rebellion, the mutineers opened his tomb and scattered the bones.

The *Secunder Bagh* was built and laid out by Nawab Wajid Ali for one of his wives, the Secunder Mahal. It is a garden 120 yards square, surrounded by a high brick-wall with a gateway. Intrinsically there is nothing in it deserving notice; its fame arises from the terrible retribution which overtook two thousand rebel sepoys who occupied the place, and from thence kept up a harassing fire on our troops. It was assaulted and taken by the 93rd Highlanders and 53rd Foot, and the rebels slaughtered to a man.

The *Najaf Ashraf*, commonly called the *Shah Najaf*, is the tomb of Ghazi-ud-din Hyder, the first King of Oude. It derives its name from Najaf, the hill on which the tomb of Ali, the son-in-law of Mahomed, is built, of which it is said to be a copy. A fund was left by Ghazi-ud-din to keep the place in repair. It contains a curious series of miniature pictures of the kings of Oude and their favorite wives. It was before this tomb that the Commander-in-Chief met with the severest opposition in the relief of Lucknow. Sir William Peel's heavy guns were brought up close under the walls, which they battered for upwards of two hours, and it was here that Brigadier Adrian Hope distinguished himself by going alone to seek for an unguarded wicket gate, which he found just as our troops at last made their entrance by the breach.

A little to the left the road leads to *Wingfield Park*, named after the late Chief Commissioner. It is beautifully laid out, ornamented with fine trees, and amongst its attractions has a beautiful collection of deer.

We next pass the *Civil Church*, and a little beyond, the *Chief Commissioner's house*. It was here that the gallant Major Hodson breathed his last, having received his death-wound in the attack on the Begum Koti.

Passing on through the *Hazrat Ganj*, a wide and handsome street, we reach the Kaiser Bagh.

The *Kaiser Bagh*, the great work of the ex-King's reign, was commenced in 1848 and finished in 1850 at a cost, including furniture and decorations, of eighty lakhs. Kaiser is the same word as Cæsar. Visitors should enter at the north-east gateway, which faces the open space in front of the Tara-wallie Kothi. Through this gate, and through a small gateway on the right hand which is now closed up, the captives were conducted to their prison. The open court in front of

the gate is called the Jilokhana, or place where the royal processions used to form up and prepare to start. Turning to the right, through a gateway covered by a screen, we cross the *Cheeni Bagh* (so called from the large China vases with which it was decorated), and passing under a gate flanked by green mermaids, we come to the *Hazrat Bagh*. On the right hand we have the *Chandiwalli Barahdari*, which used to be paved with silver, and the *Khas Am* and *Bahshah Manzil*, which used to be the special residence of the King. The Badshah Manzil was built by Saâdut Ali Khan and included by Wajid Ali Shah in the plan of his new palace. His vizier, Nawab Ali Naki Khan, used to reside above the mermaid gateway we have just passed under, in order that he might be close to the king and obtain instant information of all he was doing. On the left we have the large confused pile of buildings called the *Choul-kulhire*, built by Azeem-oolah-Khan, the royal barber, and sold by him to the king for four lakhs. It formed the residence of the chief mahals and of the queen. The rebel Begum held her court here, and it was in one of the stables near this that our captives were kept for weeks. Proceeding along the roadway, we pass close by a tree paved round the roots with marble, under which Wajid Ali used to sit in the days when the great fair was held, dressed in the yellow clothes of a fakir. Moving onwards, we pass under the great *Lakhi Gate* (so called from having cost a lakh in building) and come into the magnificent open square of the Kaiser Bagh proper, the buildings round which were occupied chiefly by ladies of the harem. In the month of August a great fair used to be held here, to which the whole town was admitted. Proceeding past the stone Barahdari, now fitted up as a theatre, and under the western Lakhi Gate, which corresponds to the eastern one just described, we have on our left the building known as the *Kaiser Pasund*, surmounted by a gilt semicircle and hemisphere. It was built by Roshan-ud-daulah, the vizier of Naseer-ud-din Hyder, and confiscated by Wajid Ali Shah, and given by him as a residence to a favourite mahal, Mashookul-Sultan. In the under-story of this building, the Dhowrera party of the captives were confined and from it they were taken to be killed. On the right is another Jilokhana, corresponding to the eastern one, by which we entered the palace, and turning down it, we find ourselves outside the Kaiser Bagh, and opposite the *Sher Darwaza*, or Neil gateway, under which General Neil was killed by a discharge of grape-shot from a

gun posted at the gate of the Kaiser Bagh which we have just left.

Between the great quadrangle of the Kaiser Bagh, and Cheeni Bazar, stand the two tombs of Saâdut Ali Khan (called after his death by a sort of apotheosis *Jannut Aramgah*, or the one whose soul is in Paradise) and of his wife Murshid Zadi. Both these tombs were built after their death by their son Ghazi-ud-din Hyder, who thereby displayed a very uncommon amount of filial affection.

Nearly opposite the Kaiser Bagh, on the other side of the road, is the *Tarawalli Kothi*, or Observatory, now the Bank of Bengal. The space in front is memorable as the scene of the massacre of the English captives sent in by the Dhowrera Raja and the Mithowli Raja. A memorial has been erected on the spot, on which are inscribed the names of the sufferers.

On the banks of the river are the two buildings called the *Chatr Manzil* and *Farhat-Baksh*. The former was built by Naseer-ud-din Hyder as a residence for the ladies of the harem, he occupying the *Farhat-Baksh*. It takes its name from the gilt umbrellas with which its domes are crowned. It is now used as a Club House and Public Library.

The *Farhat-Baksh* (or Giver of Delight) was the royal palace from the time of Saâdut Ali Khan, till Wajid Ali built the Kaiser Bagh. That part of it which overlooks the river was built by General Martine, and sold by him to the Nawab Vizier. The rest of the building and the great throne-room itself was built by Saâdut Ali Khan. This throne-room, known by the name of the *Kasr-ul-Sultan*, or the Lal Barahdari (now used as a Post Office) was set apart for royal durbars; and on the occasion of a new king it was the custom for the Resident to seat him on the throne and then to present a nazzur to him, in token that the British authority confirmed his assumption of the government. It was in this room that the attempt on the throne by the Padshah Begum and Munna Jan took place, which is recorded by Sir W. Sleeman in the second volume of his *Journey through Oudh*, and it was in pursuance of this custom that the insurgents attempted to force the Resident, Colonel Low, to present an offering to Munna Jan as he sat on the throne, thinking thus to confirm the usurper's authority.

We next proceed to the *Residency*, the ruins of which, with the adjoining houses, have been allowed to remain as far as possible in the state in which they were left after "the Relief." The Residency was built in the time of Saâdut Ali. It was a

large three-storied house, entirely unsuited for defence; and here for five long months a little band of noble hearts held out, with unexampled courage and endurance, against hordes of well-armed, well-provisioned, and ferocious enemies. There are several other large buildings within the enclosure, which was at no place more than four feet high. The house and gateway at the entrance was the residence of Colonel Baillie, the Commandant at the Military Guard attached to the Residence, hence its name, now identified with many a glorious deed of heroism. All the buildings are in a terribly shattered state, bearing numerous marks of shot and shell, and every point has a sad story connected with it. Here are the remains of the portico, in the fall of which some score or more of brave soldiers were buried;—here, at the north-east angle of the building, the room where the gallant Sir Henry Lawrence was wounded by the bursting of a shell, of which wound he died three days after; here the cellars where women and children and the sick were driven for refuge from the hail of shot, and where so many died. Full of melancholy memories is the spot, and we might seek in vain for a fitter memorial. At the time of the siege, the vicinity was densely crowded with mosques and other buildings which gave cover to the enemy, but these have been cleared away.

Adjoining the Residency, is the Church-yard, where those who perished during the siege were buried. Here is the grave of Sir Henry Lawrence, of the gallant Neil, of Major Banks, and of many a noble-hearted soldier, and deeply touching are the inscriptions on the tombs. The Church was nearly levelled to the ground during the siege, and has not been restored, but the grave-yard is kept in beautiful order.

Not far from the Residency is the *Muchhee Bhawan Fort*, famous for its strength two centuries ago. An attempt was made to fortify it on the outbreak of the mutiny in 1857, but it was subsequently abandoned, it being considered unadvisable to divide the very small force at their disposal for the defence of the Residency.

Passing through the *Rûmî Darwaza*, a richly decorated gateway, we come to the great *Imambara*, the architectural gem of Lucknow.

It stands on an elevated terrace in an enclosure approached by a magnificent gateway. It is the work of Nawab Asaf-ud-daulah who is said to have spent incredible sums on it. The architects were invited to submit their plans to a competi-

tion, Asaf-ud-daulah only stipulating that the building should be no copy of any other work, and that it should surpass anything of the kind ever built in beauty and magnificence. Kai-fiat-ullah was the name of the successful competitor, and it would be hard to say that his conception, as it stands before us in the present day, falls at all short of the large and liberal stipulations of the monarch. The building is as solid as it is graceful, built from very deep foundations, and no wood-work is used throughout. The dimensions of the grand hall are 167 feet long by 52 feet 6 inches, and at each end is an octagonal apartment 53 feet in diameter.

Asaf-ud-daulah was buried here. All the interior decorations of the building were destroyed by our troops at the taking of Lucknow, and it is now used as an arsenal.

On one side of the court is a large mosque, possessing little architectural interest. Outside the fort is the tomb of Shaikh Mînâ a Musalmân saint of great sanctity (died A. D. 1465.)

Closely adjoining is the *Husainabad Imambara*, the only architectural work completed by Muhammad Ali Shah, third king of Oudh, but though of inferior grandeur to some of the works of his successors, it is the rival of any of them in beauty of detail. The garden which occupies the quadrangle is somewhat disfigured by being crowded with a bad model of the Taj, and other small buildings. The Husainabad presents a very fine appearance when illuminated at night, and in the grand days of Lucknow it formed the chief attraction of the Muharram. Muhammad Ali Shah buried his mother and directed himself to be buried in it, and left a very large fund to keep up the splendour of the Imambara.

Along with the Husainabad, Muhammad Ali Shah built a magnificent tank which stands by the side of the road, and began a musjid, which was intended to surpass the Jumma Musjid in size, but which he did not live to complete. It stands still unfinished, with the scaffolding gradually rotting away, untouched since the day he died eighteen years ago. He also began a watch tower, "*Sut Khunda*," or seven-storied tower, from the top of which he might look down on his finished work "the great Babylon that he had built," and enjoy its beauty and splendour, but the tower only reached its fourth storey.

The *Musa Bagh* was laid out as a garden by Asaf-ud-daulah, and the house was built by Saâdut Ali Khan, who made it his favourite country residence. In his reign the wild beast fights

used to take place here. The native account of the name is that Asaf-ud-daulah, while out riding in this direction, killed with his horse's feet a rat, and afflicted by this accident, built a tomb over the mortal remains of the rat, and named the garden after it (Musa, meaning a rat). Another and more probable account is, that the house was built under Saâdat Ali's direction by a Frenchman, whose name tradition has lost, though it preserves, in the word Musa, a remembrance of its prefix, Monsieur.

There are no buildings in the city itself particularly worthy of mention for their beauty, or interesting for their antiquity or historical associations. The Canning College and Museum are however, deserving a visit.

The Chouk was built in Asaf-ud-daulah's time, but of the two gates at each end of it the southern one is said to belong to an earlier date. It is called the Akbary Darwaza, and native report goes that Akbar Shah himself passed through Lucknow on his way to Nepal, and after reducing the Rajah of Nepal to submission, returned through Lucknow again and set up this gate. This story is not supported by history, and is for many reason unlikely. A more likely story is that one of the Subadars of Oudh, built and called it by the name of the founder of his Sobah.

About 2 miles from Lucknow, on the Cawnpore Road, is the *Alambagh*, formerly a garden house of the King of Oudh, the head-quarters of Havelock and Outram before the relief. In the garden of the Alambagh is Sir Henry Havelock's tomb,—a plain obelisk with a long inscription.

LOUDH AND ROHILCUND RAILWAY.

(Lucknow-Allygurh Section.)

Starting from Lucknow for *Moradabad* and *Allygurh* the traveller passes through *Alumnugur*, 206 m., *Rahimabad*, 225 m., *Sanoda*, 239 m., from Benares cantonments, to

Hurdui, 265 m., the chief town and administrative head-quarters of the district. It was founded 700 years ago. A place of no very great consequence in itself, it was chosen as a head civil station, immediately after the mutiny on account of its topographical position.

The succeeding stations are hardly worth mentioning, until we come to

Bareilly, 348 m. The population of this, the head-

quarter's station of the district, is about 110,000, of whom about one half are Hindoos, and the rest Mahomedans. It is the most populous city in Rohilcund, and the fifth in size in the North-Western Provinces. It stands on the *Ramgunga river*, 96 m. above its confluence with the Ganges. The Cantonments contain lines for a battery of artillery and regiments of Europeans and native infantry, besides native Cavalry. Bareilly was founded according to tradition about 1537.

The old town of Bareilly long remained a stronghold of the Moguls, on their extreme North Eastern frontier. Bareilly remained the capital of the Rohilla race until the conquest of the town by the English on behalf of the Nawab Vizier of Oudh. In 1801 it became a British possession. During the mutiny Bareilly was the centre of disaffection for the whole of Rohilcund. In the beginning of May 1858, the English forces appeared before the town, and the rebels fled. The ruins of an ancient fortress, founded by Barel Deo may be seen in the old town. A second fort overlooks the cantonments, and would be a place of refuge in the event of disturbance. The *Jumma Musjid* was built in 1657. The Nawab of Rampore has a palace near the city. Some of the new bazaars are clean and well built. Cotton, grain, sugar, are the chief commercial staples. Bareilly furniture has a reputation in Upper India. It has a Government College, and High Schools.

Chandusi, 392. m. At this place the main line strikes off to *Moradabad*; while a branch line joins the E. I. Railway at *Allygurh*. Chandusi contains 23,686 inhabitants. It is the principal mart for the surrounding parts of Rohilcund, and has a large trade in sugar. Near it are large quarries of *Kunkur*, or nodular limestone.

Twenty-eight miles to the north of Chandusi is **Moradabad**, head-quarters of a civil district. Moradabad was founded in 1625 by Rustum Khan, and named after Murad Buksh, son of the Emperor Shahjehan. Its principal buildings are the *Jumma Musjid*, and the tomb of Nawab Uzmut-ullah Khan. Its trade is very considerable.

Returning from Moradabad to Chandusi, the traveller proceeds to

Allygurh, 462 m., a town of about 58,539 souls, of whom about 20,000 are Mahomedans. *Koel*, which may be considered together with Allygurh is a handsome and well situated town, the centre of which is occupied by the high site of an

old Dor fortress, now crowned by Sabit Khan's mosque. The *Fort* was captured by Lord Lake in 1803; it was held by General Perron, the French officer who served under Scindia. With the fall of the Fort, the whole of the Upper Doab passed into the possession of the English. The native troops at Allygurh joined the mutineers in 1857. The principal trade is in cotton. Allygurh is the seat of a large and important institution known as the *Anglo-Mahomedan College*. This was founded a few years ago by the contributions of Mahomedan gentlemen, aided by a State grant, the prime mover of the project was Syud Ahmed Khan. The College has scholarships, fellowships, and other endorsements, to the benefits of which even Hindus are eligible.

Returning to the E. I. R. at Cawnpore, we start for Agra, passing through another hundred miles of country destitute of any features worthy of prominent notice. In some parts of the road, passing *Paphoond*, herds of wild antelopes may be seen.

The following unimportant stations are passed—Bhowpore, Roorah, Jheenjuk, Paphoond, Utchalda, Burtina.

Etawah, 771 m. (*Kellner's Refreshment and Retiring Rooms*.) Is an insignificant town with a small military cantonment. The district was formerly the stronghold of Thugs.

Shekohabad, 806 m., a large town, named after Dara Shekoh, Shah Jehan's eldest son, is the station for Mynpuri.

Ferozabad, 818 m., formerly a place of considerable importance, surrounded by a wall, of which, however, no trace now exists. It was built by Fûrûz, a eunuch of Jehangir.

Tundla Junction, 828 m., is the changing station for *Agra*, *Gwalior*, and the *Rajputana Railways*.

A branch line of 14 miles length takes you to

Agra, 842 m.

Hotels: Lawrie and Staten's; United Service; Great Western.

Guide Book: Keene's Handbook to Agra, 2rs. 8as.

The approach is over rugged ground, broken into numerous deep ravines, and has a desolate and barren appearance; but, in the distance, standing out conspicuously on the plain, is the beautiful Taj, at which the eye is never weary of looking. The country to the west of Agra abounds in sand hills blown up by the hot westerly winds, which, after blowing across the great desert, come charged with sand.

Agra, or *Akbarabad*, the city of the renowned Akbar, * is situated on the right bank of the Jamuna. It was a walled city, with sixteen gates ; portions of the walls and the ruins of five of the gates may still be seen. Its circumference, within the walls, may be estimated at about $9\frac{1}{4}$ miles. The civil station and military cantonments occupy a large space of ground, but the interest of the visitor centres in the antiquities of the place, of which the principal are the Jāmi Masjid, the Fort, the Taj, the Mausoleum of Itmad-uddaulah, the tomb of Akbar at Secundra, and lastly, Futtehpoore Sikri, which is some 24 miles from Agra.

Opposite the principal gateway of the Fort stands the Jamma Musjid, built by Shah Jehan in the year 1644. It is situated on a raised platform, surrounded by red sandstone colonnades, crowned with cupolas with white marble domes.

The mosque is a fine structure, built of red sandstone inlaid with black and white marble ornaments. The front, which is 130 feet in width, is pierced by three noble archways, the central one over 40 feet in width. It is surmounted by three domes and has elegant cupolas at each corner. The interior is divided into three compartments, and is panelled with white marble with red borders. It is inferior in finish to some other mosques, but it is bold in design and magnificent in its proportions.

The Fort, is a vast structure of irregular form, on the banks of the river, a mile and a half in circuit, surrounded by a wall of red sand-stone 60 feet in height with crenolated battlement and numerous turrets. The outer ditch and rampart, formerly surrounding the Fort, have disappeared ; the inner moat, 30 feet wide, and paved with stone, still exists. We enter by the north gateway,—the Delhi Gate,— an imposing structure, flanked by two enormous towers continued

* Akbar was the son of Humáyun the second and grandson of Baber the first Emperor of the Mogul dynasty. He was born in the year 1542, at Amerkòt in Sind, while Humáyun was fleeing from the ambition of Shêr Shâh (an Afghan, who had conquered Bihar and Bengal,) and from the treachery of his brothers and his subjects. Humáyun escaped into Persia ; Akbar was sent to Kandahâr where he remained till 1556, in which year his father died. 1560, in the eighteenth year of his age Akbar assumed the supreme power, his territory then consisting merely of the Punjab and the district round Delhi. He reigned 40 years, during which time the whole of his hereditary dominions beyond the Indus, and in Hindustan to the Nerbudda, were brought completely under his sway. Akbar's name, which he assumed on accession, was Jalâl-ud-din (*the Glory of the Faith*) Muhammed. His real name, Akbar, signifies *the Great*.

inwards in a range of buildings showing a beautiful succession of alternate niches and small arched openings, covered with carving and mosaic. From the gate a long stone ascent leads to a noble court-yard, 500 feet by 370, surrounded by arcades formerly the carousal or tilt yard; on one side is the *Dewan-i-am*, or the Judgment seat of Akbar, a splendid hall, 180 feet long and 60 broad. It is an open portico or *loggia*, the roof resting on three rows of pillars, connected by Saracenic arches. In an alcove in the centre of the hall, is *the throne* whence Akbar Pronounced judgment; it is a pavilion of white marble beautifully carved in recesses, and containing three exquisitely sculptured marble chairs inlaid with mosaics; at the foot is an immense slab of marble on which Akbar was accustomed to seat himself when administering justice.

This fine hall was formerly used as an arsenal, and at one end were placed the *Gates of Somnath*, captured by Lord Ellenborough in the Afghan campaign; they are about 12 feet high, elaborately carved and inlaid, and said to be composed entirely of sandal wood. On one of the panels are three metal bosses, said to have been taken from Mahmood's shield. The gates are now kept in one of the rooms of the *Zenana*.

In the court opposite the *Dewan-i-âm*, is a simple tombstone to the memory of Mr. John Colvin, Lieutenant-Governor, N.-W. P., who died in the Fort during its siege by the rebels in 1858.

A door at the back of the throne leads to the *Muchee Bhanwan*, on one side of which is the *Dewan-i-khas*, or private Hall of Audience. It consists of an oblong room of white marble most beautifully sculptured, communicating with an open marble *Loggia* of elegant Saracenic arches exquisitely carved and inlaid. Adjoining is the *Ungooree Bagh*, an immense court, 235 by 170 feet, formerly the Harem, three sides of which are occupied by the residences of the ladies. It is surrounded by a colonnade and is not remarkable for architectural beauty; but on the fourth side is an elegant marble pavilion. This court communicates with the *Shish Mahal*, or baths.

South of the palace is the "*Jehangeer Mahal*," or palace of Jehangeer, Akbar's son, a massive building in red stone singularly elegant in detail. The building has two courts.

Adjoining the *Muchee Bhanwan* is a small mosque formerly used by the inmates of the palace.

To the north of the *Dewan-i-âm* stands the *Moti Masjid*, or Pearl Mosque, as it is poetically and justly termed. "It is in truth (says Mr. Taylor) the pearl of all mosques, of small dimen-

sions, but absolutely perfect in style and proportions. It is lifted on a lofty sand-stone platform, and from without, nothing can be seen but its three domes of white marble and gilded spires. In all distant views of the Fort, these domes are seen like silvery bubbles which have rested a moment on its walls, and which the next breeze may sweep away. Ascending a long flight of steps, a heavy door was opened for me, and I stood in the court-yard of the mosque on its western side, and the pure blue of the sky overhead.

"The three domes crown a corridor open towards the court, and divided into three aisles by a triple row of the most exquisitely proportioned Saracenic arches. The Moti Masjid can be compared to no other edifice that I have ever seen. To my eye it is absolutely perfect; while its architecture is the purest Saracenic, which some suppose cannot exist without ornament, it has the severe simplicity of Doric art, and has in fact nothing which can properly be called ornament. It is a sanctuary so pure and stainless, revealing so exalted a spirit of worship, that I felt humbled, as a Christian, to think that our noble religion has never inspired its architects to surpass this temple to God and Muhammad. An inscription records the mosque to have been built by Shah Jehan in 1656." The mosque occupies one side of a court 100 feet square paved with marble, and surrounded by a beautiful marble cloister elegantly carved in panels. The front of the mosque is 142 feet, the depth 56 feet, with intersecting arches and groined roofs all of pure white marble with ornaments of the simplest and chastest description. It affords accommodation for 600 worshippers.

The following graphic description is from the pen of the American traveller, Mr. Bayard Taylor:—

"Beyond the arsenal, and in that part of the Fort overlooking the Jamunâ, is the *Monarch's Palace*, still in a tolerable state of preservation * * * * No part has been utterly destroyed, and marks of injury by time and battle are comparatively slight. Here, a cannon-ball has burst its way through the marble screen of the Sultan's pavilion; there, an inlaid blossom of cornelian, with leaves of blood-stone, has been wantonly dug out of its marble bed; the fountains are dry, the polished tank in the bath of mirrors is empty, the halls are untenanted—but this is all. No chamber, no window or staircase is wanting, and we are able to re-people the palace with the household of the Great Emperor, and to trace out the daily routine of his duties and his pleasures.

The substructions of the palace are of red sandstone, but nearly the whole of its corridors, chambers, and pavilions are of white marble, wrought with the most exquisite elaboration of ornament. The pavilions overhanging the river are inlaid, within and without, in the rich style of Florentine mosaic. They are precious caskets of marble, glittering all over with jasper, agate, cornelian, bloodstone, and lapis-lazuli, and topped with gilt domes. Balustrades of marble, wrought in open patterns of such rich design that they resemble fringes of lace when seen from below, extend along the edge of the battlements. The Jamuna washes the wall seventy feet below, and from the balconies attached to the *zenana*, or women's apartments, there are beautiful views of the gardens and palm groves on the opposite bank, and that wonder of India, the Taj, shining like a palace of ivory and crystal, about a mile down the stream.

The most curious part of the palace is the *Shish Mahal*, or Palace of Glass, which is an Oriental bath, the chambers and passages whereof are adorned with thousands of small mirrors, disposed in the most intricate designs. The water fell, in a broad sheet, into a marble pool over brilliant lamps, and the fountains are so constructed as to be lighted from within. Mimic cascades tumbled from the walls over slabs of veined marble into basins so curiously carved, that the motion of the water produced the appearance of fish. This bath must once have realized all the fabled splendours of Arabian story. The chambers of the sultanas and the open court connecting them are filled with fountains.

Though the building is an incrustation of gold, marble, and precious stones, water was its most beautiful ornament. Within these fairy precincts lies the garden, still overrun with roses and jasmine vines, in the midst of which fountains play. There is also a court paved with squares of black and white marble, so as to form a pachisi-board. This game resembles backgammon, but instead of ivory pieces being used, it was played on this colossal board by Akbar and his wives, or eunuchs, with girls who trotted from square to square as the moves were made. On an open terrace in front of the *Diwan-i-khas*, where Akbar sat on great occasions, is a takt, or throne, composed of a slab of black marble about six feet square. It is cracked entirely through, which my old guide accounted for by saying that when the Mahrattas took Agra, the Rajah of Bhurtpore seated himself on the throne, where-

upon it not only cracked from side to side, but blood gushed out of its top in two places. When Lord Ellenborough was Governor-General of India, he also sat there, causing it to shed blood a second time. There are two red stains on its surface, which sufficiently attest these miracles to all good Mussulmans. Opposite the throne is a smaller one of white marble, where, if tradition may be relied on, the Emperor's fool or jester took his place and burlesqued his master."

Among the wonders of the palace are curious *underground passages*, where the ladies of the harem, it is said, played hide-and-seek before the emperor clothed only in the garb of Eve, dashing through the fountains of water, making the passages resound with merriment, while the apathetic boatman, gliding down the river, stared up at the lofty walls wondering what the laughter meant. One of these passages is said to communicate with the Taj, and also an old house in ruins in the cantonments, but no outlet has yet been found. At the end of the passage there is a deep well, said to have been used to put the unfaithful ones in when sentenced to death. Two soldiers, some years ago, fell down this well and were either killed by the fall or were starved to death, as their bodies were not found until some days afterwards. The authorities, after this, gave orders to have the end of the passage bricked up.

From the Fort we drive to *the Taj*, about a mile distant, over a good road, which was constructed by the labor of the destitute poor during the famine of 1838, and which now forms the strand of Agra. We enter first the outer court, an oblong enclosure, about 450 feet in depth, surrounded by arcades and adorned by four gateways. The principal gateway leads into the grand enclosure, a noble quadrangle enclosed with lofty red sand-stone walls, with turrets at the angles, and a gateway on three sides, the river Jumna forming the fourth. The quadrangle measures 1,860 feet from east to west, and 1,000 feet from north to south. The principal gateway is a noble structure in red sand-stone most elaborately carved, and inscribed with sentences from the Koran. It is surmounted by 26 white marble cupolas. Passing through the gateway, the first view of the Taj is obtained at the end of a long paved pathway, shaded by a beautiful avenue of tall, dark cypress trees; in the centre is a splendid raised marble *chubutra*, with a fountain, and a row of *jets d'eau* is carried from end to end. The whole of the enclosure is beautifully

The Taj is raised on a platform of red sandstone, measuring 964 feet by 329 feet, one side of which is washed by the river. "At each corner of this vast *chubutra* is a tower of red sandstone capped with a white marble kiosk. Two mosques occupy the east and west sides. Like the towers, they are of red sandstone, inlaid with white marble, with marble domes. The western mosque only was used for prayer. That to the east was built as a *jawâb* or answer to the other, in order to preserve the symmetry of the group." From this platform rises a superb terrace of white marble, 313 feet square, in the centre of which stands the beautiful pile itself. At each angle is a lofty minar, of exquisite proportions, built of white marble, surmounted by a light, graceful cupola, supported on eight pillars. They are about 150 feet in height, and a beautiful view is obtained from the top, which is reached by a spiral staircase.

The plan of the Taj is an irregular octagon, the sides facing the four cardinal points, which contain the entrances, being each about 130 feet long. The roof is about 70 feet from the terrace. Each angle is surmounted by a slender minaret. From the centre springs the marble dome (flanked at each of the four corners by a light marble cupola), 70 feet diameter, and rising to a height of 120 feet; it is surmounted by a gilt crescent, about 260 feet from the ground level. The whole is of the finest Jeypore marble, highly polished, and retaining to this day its purity of colour.

“On each side,” says the writer before quoted, “there is a grand entrance, formed by a single pointed arch, rising nearly to the cornice, and two smaller arches (one placed above the other) on either hand. * * * * * Every part—even the basement, the dome, and the upper galleries of the minarets—is inlaid with ornamental designs in marble of different colours, principally a pale brown, and a bluish violet variety. Great as the dimensions of the Taj are, it is as laboriously finished as one of those Chinese caskets of ivory and ebony which are now so common in Europe. Bishop Heber truly said :—‘The Pathans designed like Titans and finished like jewellers.’ It is asserted that the whole Koran is thus inlaid in the Taj, and I can readily believe it to be true. The building is perfect in every part. Any dilapidations it may have suffered are so well restored that all traces of them have disappeared.

"Before entering the central hall," continues the same writer, (and the visitor cannot do better than follow his example,) "I descended to the vault where the beautiful Mumtâz Mahal is buried. A sloping passage, whose walls and floor have been so polished by the hands and feet of thousands, that you must walk carefully to avoid sliding down, conducts to a spacious vaulted chamber. There is no light but what enters at the door, and this falls directly upon the tomb of the Queen in the centre. Shah Jehan, whose ashes are covered by a simpler cenotaph, raised somewhat above hers, sleeps by her side. The vault was filled with odours of rose, jasmine, and sandal wood, the precious attars of which are sprinkled upon the tomb. Wreaths of beautiful flowers lay upon it, or withered around its base. These were the true tombs, the monuments for display being placed in the grand hall above, which is a lofty rotunda, lighted both from above and below by screens of marble and jasper, and ornamented with a wainscoting of sculptured tablets representing flowers. The tombs are sarcophagi of the purest marble, exquisitely inlaid with bloodstone, agate, cornelian, lapis-lazuli, and other precious stones, and surrounded with an octagonal screen six feet high, in the open tracery of which lilies, irises, and other flowers are interwrought with the most intricate ornamental designs. It is of marble, covered with precious stones. From the resemblance of this screen and the workmanship of the tomb to Florentine mosaic, it has been supposed that it was executed by an Italian architect; and I have even heard it stated that the Taj was designed by an Italian artist; one look at the Taj ought to assure any intelligent man that this is false—nay, impossible, from the very nature of the thing. The Taj is the purest Saracenic in form, proportions, and ornamental designs. If that were not sufficient, we have still the name of the Moslem architect sculptured upon the building.

"The dome of the Taj contains an echo more sweet, pure, and prolonged than that in the Baptistery of Pisa, which is the finest in Europe. A single musical note, uttered by the voice, floats and soars overhead in a long, delicious undulation, fading away so slowly that you hear it after it is silent,—as you see, or seem to see, a lark you have been watching, after it is swallowed up in the blue vault of heaven. I pictured to myself the effect of an Arabic or Persian lament for the lovely Mumtâz sung over her tomb. The responses that would come from above in the pauses of the song must resemble the

harmonies of angels in paradise. The hall, notwithstanding the precious materials of which it is built, and the elaborate finish of its ornaments, has a grave and solemn effect, infusing a peaceful serenity of mind, such as we feel when contemplating a happy death. Stern, unimaginative persons have been known to burst suddenly into tears on entering it, and whoever can behold the Taj without feeling a thrill that sends the moisture to his eye, has no sense of beauty in his soul."

The translation of a Persian MS. thus describes the general aspect of the Taj :—

"This elegant building is certainly one that can hardly disappoint anybody : it brings to memory those fairy palaces he imagined after reading the Thousand-and-one Nights, and, according to the state of the atmosphere, so does the marble tomb assume different colors. Early in the morning before the sun is up, it appears light-blue ; as the sun rises it takes a roseate hue, and often a bright yellow ; when a storm is impending, and the dark-blue clouds hang over it, it looks a violet color. But, perhaps, its most beautiful phase of all is when seen by moonlight. The best place then to see it from is about forty yards down the straight walk leading to the gateway on the left hand side ; it then looks like a floating palace in the air, and as you approach it seems to recede ; the moonlight, by its charming indistinctness, gives the Taj enormous height, and no doubt a person having seen the place only by moonlight, might feel a little disappointment in viewing it by day,—but surely not much."

The Taj may also be seen at night illuminated by blue-lights, which produce a striking effect.

The Taj was built by Shah Jehan as the tomb of his favorite Begam Mumtâz Mahal,* daughter of Nûr Jehân's brother, mother of Dârá Shikoh, Prince Shujâ, and Aurangzîb, who died in childbirth, and is said to have been of surpassing beauty. It was commenced in 1630, and is said to have taken seventeen years to complete, and to have cost three millions sterling. Tavernier says that 20,000 workmen were employed twenty-two years in its erection. The following details from a Persian manuscript are worthy of preservation :—

"The splendid tomp of Arjmand Bânû Begam, whose title was Mumtâz Mahal, (*i. e.*, the distinguished of the harem,) was made in 1040 of the Hijri [1630-31 A. D.]

* Or Mumtâz Bîbî, abbreviated to Tâz Bîbî, corrupted to Tâj-Bîbî ; hence the "Tâj."

This is written on the side of the left hand tomb, that of Shah Jehan Emperor :—

“The magnificent tomb of the King, inhabitant of the two paradises Rizwân and Khuld; the most sublime sitter on the throne in Illeeyn (the starry heaven), dweller in Firdos (paradise) Shan Jehan Pâdishâh-i-Gazi, peace to his remains, heaven is for him; his death took place the 26th day of Rajab, in the year 1076 of the Hijri (or 1665 A.D.) From this transitory world eternity has marched him off to the next.

“Among the workmen who came from divers countries to assist in the building of the Taj were the Head Master, Isa Muhammad, his salary was Rs. 1,000 a month; the Illuminator, Amarnund Khan, an inhabitant of Shiraz, also at 1,000 a month; the Master Mason, Muhammad Hanif, from Bagdad, also at 1,000 a month.

“A great many workmen were employed, some from Turkey, Persia, Delhi, Cuttack, and the Punjab, and received salaries varying from Rs. 100 to 500 a month.

“The white marble came from Jeypore in *Rajputana*. The yellow, from the banks of the *Nerbudda*; a square yard of this cost Rs. 40.

“The black marble came from a place called Charkoh (four hills); a square yard of this cost Rs. 90. Crystal from China; one square yard, Rs. 570. Jasper from the *Punjab*. Cornelian from *Bagdad*. Turquoises from *Thibet*. Agate from *Yeman*. Lapis-lazuli from *Ceylon*; the square yard cost Rs. 1,156. Coral from *Arabia* and the *Red Sea*. Garnets from *Bundelkand*. Diamonds from *Pannah* in *Bundelkand*. [It is, however, very doubtful if any of these were used, although, as many of the precious stones have been picked out by the Jâts and the Europeans when they severally took Agra; there may have been a few in some few of the flowers.] The plum-pudding stone from *Jaisilmere*; rock spar from the *Nerbudda*; the loadstone from *Gwalior*; the onyx from *Persia*; the chalcedony from *Villait*; the amethyst from *Persia*; sapphires from *Lunka* (Ceylon); and the red sandstone, of which 114,000 cart-loads were used, came from *Futtehpore Sikri*: many other stones were also used in the inlaying of the flowers, which have no name in our language. Most of these were received in lieu of tribute from different nations under the Emperor's rule, or were made presents, voluntarily or otherwise, by the different rajahs and nawabs.”

Shah Jehan commenced another mausoleum for himself on

the opposite bank of the river, intending to connect the two edifices by a bridge, but the civil war which led to his fall cut short the undertaking.

To the north-east of the city, higher up the river, and on the opposite side of it, is the *Aram Bagh*, or "Garden of Rest," one of the oldest garden enclosures in Agra, in which was the garden palace of Nur Afshan. It is now commonly called the *Rambagh*, and is laid out somewhat in the same style as the Taj gardens, with stone and marble pavilions, which are often occupied by pic-nic parties.

On the left bank of the river, near the bridge of boats, is the mausoleum of Kawaja Ghias, commonly called the *Tomb of Itimad-ud-daulah*. It stands within a quadrangular enclosure, upon a marble platform. The mausoleum is white marble, about 50 feet square and 12 feet high. At each corner is a round marble tower, about 40 feet high, surmounted by a marble kiosk. In the centre of the roof is a marble canopy, the sides of marble open work of exquisite design—the whole inlaid with mosaic work. In the interior is a circular apartment with marble walls and an arched marble roof, richly decorated, in the centre of which lie the remains of Khwâjah Ghiâs Beg, father of Nur Jahân, one of the most remarkable characters of Jehangir's reign.* He died in 1627, and the tomb was completed by his daugh-

* Khwâjah Ghiâs Beg, on the death of his father Khwâjah Muhammad Sharîf, fell in adverse circumstances, and fled with his wife and two sons and one daughter from Persia. He was robbed on the way, and had only two mules left upon which the members of his family alternately rode. On his arrival at Kandahâr his wife gave birth to another daughter, who received the name of Mihrunnisâ (the "sun of women.") In their misfortune they found a patron in Malik Masûd, leader of the caravan, by whom he appears to have been recommended to Fathpur Sikri. Ghiâs entered Akbar's service. His wife had accession to Akbar's harem, and was on her visits often accompanied by her youngest daughter. Prince Salîm (Jahângir) saw her, fell in love with her, and Akbar, to avoid scandal, married her quickly to Alî Kulî Beg Sher Afkan. At Akbar's death, when Ghiâs was Dîwân of Kâbul, Mihrunnisâ was with Sher Afkan in Bardwân. There, as mentioned at page 9, Sher Afkan was killed by Jahângir's orders, and Mihrunnisâ was sent to Agra, where she lived 'unnoticed and rejected' with one of the begams of the late emperor. More than five years after the death of Sher Afkan, she no longer slighted the emperor's proposals, and their marriage was celebrated with great pomp. She received the title of Nûr Mahal, and later that of Nûr Jahân.

Ghiâs Beg, who had received the title of Itimâd-ud-daulah ("trust of the empire"), died in 1622, when he was prime minister.

ter in 1628. The building is unfortunately much out of repair, but it is well worthy of a visit.

There are many other buildings of interest in and about Agra which are worth a visit if the traveller has time to spare. A few of them will be briefly noticed.

The *Akbari Musjid* (in the city) was originally built by Akbar. It has recently been entirely renovated. Its dimensions are, length 84 feet 6 inches, breadth 25 feet.

The *Musjid of Motamid Khan*, Treasurer of Jahângir, in the Kashmiri Bazar.

The *Idgah Musjiâ'*, near the Sultanpore road, about a mile and a half to the south-west of the fort, was erected by Shah Jehan,—tradition says in forty days. It is built of red sandstone, and is 159 feet in length by 40 feet in depth. It has an octagonal tower, surmounted by a cupola at each of the four corners; at the west side are two slender shafts, each capped by a graceful cupola. The Musjid stands at the west end of a great walled enclosure 566 feet in length by 529 feet in breadth.

The *Chini ka Roza* is situated on the left bank of the river, about half a mile from the north-eastern end of the pontoon bridge. The exterior is glazed or enamelled, hence its name. It is a mausoleum said to have been built to the memory of Wazir Khan Shirazi, who was in the service of Jahângir. It is a square building, with a central dome, measuring externally 79 feet on each side, and contains a beautiful central octagonal domed chamber, in which are two brick cenotaphs.

Nûr Jahân, at her marriage with Jahângîr in 1611, was 33 years old. The emperor says in his Memoirs—"Before I married her, I never knew what marriage meant. I have now conferred the duties of the Government on her; I shall be satisfied if I have a *seer* of wine and half a *seer* of meat a day." She gave the tone to fashion, and invented the *atr-i-Jahângîrî*, a kind of rose-water. For many gold ornaments she laid down new patterns and elegant designs. She took particular care of orphan girls, and she betrothed more than five hundred, giving each a handsome outfit. She has left a few poems. She had no children by Jahângîr. Her daughter by Sher Afkan, Ladli Begam, was married to Prince Shahryâr, Jahângîr's fifth son.

Nûr Jahân's influence ceased with Jahângîr's death in 1628 (died at Chingizhattî in Kashmîr). Shâh Jahân allowed her a pension of two lacs *per annum*. She died at Lâhor, where she had lived since her husband's death, at the age of 72, in 1645, and lies buried there near her husband in the tomb which she herself had built.—From Prof. Blochmann's *Ain Translation*, p. 509.

The *Kalan Musjid*, or "great mosque," is situated in the city of Agra, near the Government dispensary, and is believed to be the oldest Musjid in Agra. It is built of brick, but was originally faced with sandstone. It is 128 feet in length and 33 feet 9 inches in depth. There are five archways of equal width in the front, and it is surmounted by five domes, of which the central one is the largest.

To the east of the *Kalan Musjid* is a *Hamam*—a lofty building surrounded by a great dome, the diameter of which at its base is 30 feet.

The *Musjid Mokhannisan* (or Musjid for eunuchs) is situated in the west part of Agra, called Loha-ki-mundi. It is very tastefully built of pale red sandstone. High up in the west wall are two large windows filled with beautiful perforated stone lattice work. It has three domes, and an octagonal tower at each front corner.

Three miles from Agra, on the Gwalior road, are two conspicuous domed buildings. That on the left is *Pahlwan's Mausoleum*, standing in the centre of a square chabutra, at each of the four corners of which is a beautiful four-pillared cupola of red sandstone. The building is surmounted by a dome, with a cupola at each corner. Pahlwan is said to have held office under Shah Jehan.

The mausoleum on the right is one of the most beautiful in the neighbourhood. It is octagonal in shape, and is raised on a lofty platform or chabutra of the same form. On the east side is a fine gateway, the face of which is covered with most beautiful carvings. The dome and many other parts of the building is ornamented with bands of coloured glazed tiles. The walls of the mausoleum are covered with rich and elaborate sculptures in bas-relief. It is said to have been built by, or for, *Firoz Khan*, the chief of the eunuchs in the court of Shah Jehan.

There are also several beautiful mausoleums in the immediate neighbourhood of the Taj, and the ruins of three palaces of nobles in the time of Shah Jehan, Jahângir, and Akbar.

About eight miles from Agra is *Secundra* (Sikandrah), a village celebrated for containing the mausoleum of the great Akbar (died 15th October 1605.) On the road the ruins of many large buildings and tombs may be seen. We quote the description of Bayard Taylor:—

"The tomb of Akbar stands in the midst of a large square

garden, which has a lofty gateway of red sandstone in the centre of each of its sides. From these four gateways, now in a ruinous state, with the exception of the principal entrance, which is upwards of seventy feet high, four grand causeways of hewn stone converge to the central platform on which the mausoleum stands. The intermediate spaces are filled with orange, mango, banana, plum, and peepul trees. In the centre of the causeways are immense tanks and fountains. The platform of white stone, which terminates these magnificent approaches, is about four hundred feet square. The mausoleum, which is square, measures more than three hundred feet of a side, and rises in five terraces, in a pyramidal form, to the height of one hundred feet. Around each of the terraces runs an arched gallery, surmounted by rows of cupolas, resting on circles of small pillars. The material of the edifice is red sandstone, except the upper storey, which is of white marble.

"A long descending passage leads from the main entrance to a vaulted hall in the centre of the structure; light is admitted through a few small openings in the dome, barely sufficient to show you a plain tomb in the form of a sarcophagus, with a wreath of flowers lying on it. Beneath it is the dust of Akbar, one of the greatest men who ever wielded a sceptre; the fourth descendant in a direct line from Tamerlane, the grandson of Baber the Conqueror, and grandfather of Shah Jehan; in him culminated the wisdom, the power, and the glory of that illustrious line.

"On the summit of the mausoleum, which is open to the sky, and surrounded by screens of marble, wrought into patterns of marvellous richness and variety, stands a second tomb consisting of a single block of fine white marble. This is exquisitely sculptured, containing the ninety and nine names of God in raised Arabic characters, enfolded in elaborate scroll-work.* At each corner of the upper terrace are two marble turrets, the domes of which are covered with gilded and enamelled tiles. The screens of marble filigree around the sides are arranged in panels of varied design.

"The two minarets on each side the main entrance of the Secundra Bagh have had their tops knocked off, the natives say, by order of Lord Lake when he took Agra, in 1803, because some European soldiers fell from the top of them:

* Translations of all the inscriptions will be found in the proceedings Asiatic Society of Bengal, for August and November 1874.

this I can hardly imagine to have been the real reason. It is said the Jats when they sacked Agra turned their cannon from mere wantonness, and to leave their mark upon these elegant minars. This is much more likely to be true."

At Secundra is also the tomb of the Begam Maire, a Portuguese lady, who was the wife of King Akbar, and who no doubt exerted great influence over him towards tolerating Christians in the way Akbar is known to have done; this tomb was used as a printing office by the Church Mission established at Secundra, and which suffered so terribly during the rebellion in 1857.

The Orphanage, with its Industrial Schools, is worth a visit. This was originally the Baradari of Sikandar Jodi, and was built by him A. D. 1495. It is a vast square two-storied building, of red sandstone, each corner surmounted by an ornamental octagonal tower. The ground floor contains about forty chambers.

About 23 miles from Agra, on the road to Jeypore, are the magnificent ruins of *Futtehporé Sikri*, the Windsor of Agra, the favorite residence of the Emperor Akbar, which is easily reached by a dâk gharry. They are built on the extremity of a low range of red sandstone hills, and are surrounded by a lofty wall of red stone, battlemented, about six or seven miles in circuit. Passing through a spacious gateway, we toil up a steep ascent, lined with remains of palaces and buildings, some tolerably perfect, others shapeless masses of hewn stones. At the top we enter a spacious quadrangle 360 feet by 180, the court of the *Dewan-i-am*, a small hall with a deep verandah, overlooking the court, which is surmounted by a colonnade for the public. We pass through to another court, on one side of which is the cutcherry or office, now used as a dâk bungalow. Here the visitor will do well to deposit the well-filled hamper of provisions which, if he is wise, he will have brought with him, and proceed to a survey of the ruins in company of a Musalman guide, who is a sort of hereditary custodian of the place.

The most striking object is the grand mosque and *Tomb of Shaikh Salim Chishti*, a Musalman ascetic, in answer to whose prayers a son is said to have been born to Akbar, named Salim, in honor of the Shaikh and subsequently Emperor of Hindostan, under the name of Jehangir. The aspect of the great front is southwards, crowning the principal height, and overlooking the low country, the face of its walls terminating

in a gigantic gateway—the *Buland Darwāza*—surmounted with cones and minarets. The height of the gateway, from the pavement to the summit of the interior outline, is 72 feet, and to the exterior summit 120 feet; the gateway is reached by a magnificent flight of steps. On the right side of the entrance is engraved in bas-relief the following passage in Arabic:—"Jesus, on whom be peace, has said, 'The world is merely a bridge, you are to pass over it, and not to build your dwellings upon it.'" The interior, to which this magnificent portal leads, is a quadrangle paved with marble, 433 feet by 366, around which runs a lofty and majestic colonnade 50 feet high. On the left side is the mosque, surmounted by three fine domes of white marble. It is a grand structure, of red stone paved with marble, and the interior walls decorated with colour. Nearly opposite the great portal is the tomb of the Musalman saint, 46 feet square, of white marble, elaborately carved. The Sarcophagus containing the body is surrounded with an elaborate marble screen, carved into trellis-work of surpassing beauty. The tomb is covered with an arched canopy overlaid with mother-o'-pearl, the floor is of jasper, the walls of pure marble, inlaid with cornelian, onyx, and jasper, and the doors of solid ebony. The date of its completion is 1581. Adjoining are the tombs of the women and children, and a fine mausoleum containing the tomb of *Islam Khan*, the grandson of Salim Chishti. From the gateway of the great mosque we look down on the elaborate system of works by which the hill was supplied with water; amongst them a large oblong masonry well, said to be of unfathomable depth, into which men are always ready for a small gratuity to leap from the summit of the walls,—a height of about 100 feet.

In the distance may be seen the spires of Bhurtpore.

North of the Durgah is the house of Abdul Fazl, now used as a boys' school.

Adjoining the tomb are the ruins of the *Emperor's palace*, in which is the audience chamber, on one side of which is a raised marble throne.

We visit next the *Palace of Bir-Bal*, one of Akbar's favorite companions. It is an exquisite building, in an almost perfect state of preservation, and has been fitted up for the convenience of visitors. It is of two stories; the rooms are small, but adorned with a profusion of carvings.

Adjoining the Emperor's palace, is the dwelling assigned to

his Christian wife Sonara Mahal. It is of simple design, and, unlike other Moslem buildings, is covered with paintings in fresco. They are said to represent the adventures of the hero Rustam, as related in Firdausi's *Shâh-Nâmah*, a book of which Akbar was very fond. Certain niches, however, over the doors and windows contain pictures of a different character, and certainly have a religious significance. On one side are the Hindu gods and goddesses—the elephant-headed Gunesh, Mahadeva, and Lakshmi;—and on the other, two tablets, almost obliterated, but still sufficiently distinct to show that one of them is intended for the Annunciation. Akbar's latitude in religious matters is well-known, but we had not given him credit for so much toleration as this would imply. Among the ornamental designs of this palace, the Greek cross is not unusual, and it is related that when the Jesuits solicited the Emperor's protection, he replied to them—"What would you have? See! I have more crosses on my palace than you in your churches."

Near the palace of the Christian woman stands the *Panch-Mahal* (five palaces), consisting of five square platforms, resting on richly carved pillars, and rising one above another, in a pyramidal form, to a considerable height. The capitals of these pillars are finely carved, and each one is of a different design. Beyond it is a court-yard, paved with large slabs of sandstone, and containing a colossal *pachisi* board, such as has been described in speaking of the palace at Agra. In one corner of the court-yard is a labyrinthine building of singular design, wherein the ladies of the Emperor's *zenana* were accustomed to play hide-and-seek. Later researches, however, have seemed to show that this was the *Treasure-house*.

A little further is the *Dewan-i-Khas*, or council chamber. Externally it appears to be a building of two storeys high, with a cupola at each corner. On entering, however, we find that there is but one storey, extending to the dome, with a singular pillar in the centre, rising to the height of the upper windows. This pillar has an immense capital of the richest sculpture, three times its diameter, with four stone causeways leading to the four corners of the chapel, where there are small platforms of the shape of a quadrant. Tradition says that this building was used by Akbar as a place for discussing matters of science or religion, himself occupying the capital of the centre pillar, while his chief men were seated in the four corners.

In this same court is the *Guru-ki-Mundi*, a pavilion, consisting of a pyramidal canopy of elaborately-carved stone, resting on four pillars, which have a cornice of peculiar design, representing a serpent. This pavilion approaches as near the Hindu style of building as is possible, without violating the architecture of the place, which is a massive kind of Saracenic. It was the station of a Guru, or *Hindu* saint, whom Akbar, probably from motives of policy, kept near him.

The palace of the Sultana of Constantinople is one mass of the most laborious sculpture. There is scarcely a square inch of blank stone in the building. But the same remark would apply to almost the whole of the palace, as well as to that of *Bîr Bal*. It is a wilderness of sculpture, where invention seems to have been taxed to the utmost to produce new combinations of ornament. Everything is carved in a sandstone so fine that, except where injured by man, it appears nearly as sharp as when first chiselled.

The *Mint* is an immense quadrangle, half blocked up with ruins.

The Emperor's Stables are worth a visit. Like the other buildings, they are of red sandstone, and very massively built. The stone mangers, and the rings to which the horses were fastened, still remain.

On the north side of *Bîr Bal's* palace, a little further down the hill, is the famous *Elephant Gate*. Akbar at one time intended to make a fortress of the place, and commenced by building this gate, which is a very noble structure, flanked by two octagonal bastions. On each side of the gate is a colossal elephant on a lofty pedestal, but both the animals have lost their trunks, and are otherwise mutilated.

A steep paved road, between gardens hanging one below the other on arched terraces, interrupted occasionally by ruins of palaces, leads down the hill to the *Elephants' Tower*, a minaret 90 feet high, and studded from top to bottom with tusks of elephants, or stone imitations of them. There is much discussion concerning its character, but the most plausible supposition is that it was erected by Akbar over the grave of a favorite elephant. It is called by the natives the "*Hiran Minar*" (Antelope Tower).

Although Akbar went to the enormous expense of building this splendid residence and capital, he did not long occupy it. The saint found his devotions interfered with by the bustle of the busy city and gaieties of the court. At last when the

Emperor wished to surround the hill with a chain of massive fortifications, the holy man could no longer restrain himself. He told his royal master that he had gone twenty times on pilgrimages to Mecca, and never before had had his comfort and quiet so much disturbed ; accordingly he said that either the Emperor or he must depart. " If it be your Majesty's will," replied the Emperor, " that one should go, let it be your slave, I pray."

Akbar, therefore, built the city of Agra, upon what was then an unpeopled waste. The court and the townspeople removed thither, and Futtehpore Sikri, with its massive palace, its noble residences, and its deserted streets, remains to the present day a monument of the splendour and wealth of its founder, and a testimony to the despotic power which a reputation for sanctity has in all ages conferred.

If the traveller has time at his disposal, a visit to *Bhurtpur*, *Dîg*, *Mathurâ*, *Brindâban*, and *Govârdhan* will well repay his trouble.

The defences of *Bhurtpur*, 34 miles from Agra,* the seat of Sûraj Mâll, Râjâ of the Jâts, memorable for its siege and capture by the British in 1826, have been dismantled, but the strength of the fortifications may be seen from the vast remains which still exist. The Raja's palace is within the fort, but it possesses no architectural merit. There is a menagerie belonging to the Râjâ. The country round is very fertile and beautifully wooded.

Dîg was the scene of a great battle in 1804 between the English and Marathas. The fortress of *Dîg* has been dismantled, but the ramparts, twenty feet thick, with their massive bastions, are still in good preservation ; the *Gopal Bhawan*, or palace of the Raja, is in a fine garden, 475 feet long by 350 wide, and on each side is a remarkably beautiful building. In the centre is an octagonal tank, with paths leading to the four buildings. They are constructed of a fine-grained, light-colored sandstone, quarried in the *Bhurtpur* territory, and for elegance of design and perfection of workmanship, are not surpassed in India.

Govârdhan is the scene of many a wonderful legend connected with Hindu mythology. Here is the handsome tomb of Raja Runjit Singh. " On each side of the tomb is a tank, that on one side being full, the other, though deeper, is dry, the contents having been drunk by Krishna, when heated and thirsty, after dancing with his milk-maids, and never since has

* The Rajpootana Railway passes through *Bhurtpore*.

it held any water." (*Sleeman*.) There is also a magnificent palace, built on the margin of the tank by Raja Bulman Singh. The design is most graceful, and the stone carvings of great beauty.

Brindâban (*i. e.*, forest of *tulsî* or mint, holy to the Hindus) is 6 miles from Muttra, situated on the banks of the Jumna. Numerous devotees visit the river at this spot, access to the stream being afforded by many fine ghâts, which extend for nearly a mile along the banks. There are numerous *temples*, one of which, now in a ruinous state, is cruciform, and three stories in height. The number of temples is continually being increased by the offerings of rich pilgrims. A very fine group of temples has been built by Seth Lakhmi Chand.

There is also a *Jain temple* of great extent and beautiful workmanship, but of irregular design. The buildings are of red sandstone, and cover nearly 10 biggahs of ground enclosed by cloisters. It is said to have cost a crore of rupees.

Muttra, 35 m. N. W. from Agra, the Mecca of the Hindus, $3\frac{1}{2}$ m. in circuit, on the banks of the Jumna, is sacred in Hindu mythology as the birthplace of Krishna, and of course abounds with ghâts and temples. Two large Buddhist monasteries existed here at the beginning of the Christian era. There is also a ruined *fort*, once a place of great wealth and splendour; it is still picturesque in its ruins. It is a military cantonment, and a cavalry regiment is usually quartered here. From Muttra there is a road to Allyghur.

Agra is the northern terminus of the *Sindhia State Railway*, and of the Agra-Bandekui Section of the *Rajpootana State Railways*, (narrow gauge).

SINDHIA STATE RAILWAY.

This short line of 74 miles, running from Agra to Gwalior, *viâ* Dholpore, runs parallel with the Grand Trunk Road to Gwalior for a distance of 20 miles, crossing the river Chambal over a bridge of 12 spans of 200 feet each, and at a height of about 112 feet above the water level. With the exception of the towns of Dholpore and Gwalior, there are no places of interest on this line.

Dholpore, the capital of the Native State of that name, comprises the old town built about A. D. 1526, and the new town of more recent date, built by the great grandfather of the present chief and in which he resides. Three miles to

the west of the city is the lake of Machkund, sacred to Krishna. This lake covers an area of 41 acres, and lies in a natural hollow of great depth. There are 114 temples on its banks, none of an earlier date than the end of the 15th century. Outside the town, to the south, is a mosque with a tomb surrounded by a handsome perforated stone screen or *pardah*, built in 1537 over the remains of the lady Zurina; who she was is not known. The tomb of Shah Sarafabdal, a fakir who is stated to have come to Dholpore about the middle of the 16th century, is situated on a sandstone hill about a mile to the west of the city. There is a cave lower down on the same hill, said to be the residence of a Hindu ascetic, named Muni Sidhi, who is believed by the people to be still alive and concealed within its secret recesses. There is a handsome mausoleum to the north-east of the town, close to Akbar's serai. It was built in A. D. 1006, and is worth visiting. In style and ornament it resembles roughly, but on a much smaller scale, the mausoleums of Akbar and Itmad-ud-daula in Agra.

Gwalior is the capital of the Maharaja Sindhia, a Mahratta prince. The most prominent object that comes into view on entering Sindhia's territory, shortly after crossing the river Chambal, is the great hill fort of Gwalior. The isolated mountain on which it stands is visible for miles from the surrounding country. This fort was first taken on the 3rd of August 1780 by Major Popham of the East India Company's service. It was regarded as so powerful a fortress, that its capture was heard of by the Chiefs of India with great astonishment. Since its capture it has been garrisoned by British troops. The plateau on its top is about a mile and a half in length with an average breadth of about a quarter of a mile. There are several old buildings on it. Good roads intersect the plateau which is about 1,000 feet above sea level, the hill itself being about 350 feet higher than the level of the surrounding plain country. The principal ascent to the plateau is on the west face, through the *Urwai* gorge, it may also be reached through the old town, situated at its base on the north and north-west. The new town called *Lashkar*, is situated at the base on the south-west side; the Railway station is about $\frac{3}{4}$ of a mile distant from the Fort and on the east, quite close to the *Jai Indra Bhawan* or *Phulbagh* where the Maharaja resides. This hill fortress will well repay a visit; but it may be necessary to obtain permission to see it. The British Cantonment of Morar,

where the Political Agent resides, lies to the east, and is distant about a mile from the Railway Station and a couple of miles from the Fortress.

Returning to the E. I. R. at *Tundla Junction*, we pass—

Burham, 837 m.

Jaleysur [*Jalesar*] **Road**, 846 m.

Hattras Road, 858 m. the Junction for the *Muttra-Hattras Light Railway*. (See *Muttra*, page 81.)

Pali, 868 m.

Allyghur, [*Aligarh*] 877 m. (*Kellner's Refreshment Rooms*.)

Somna, 890 m.

Khurja, 904 m.

Chola, (Bulandshuhur Road) 913 m.

Secunderabad, 921 m.

Dadri, 932 m.

Gaziabad, 943 m., (*Kellner's Refreshment and Retiring Rooms*) wisely adopted by the Railway as a substitute for the inconveniently long and unpronounceable name *Ghazeeoodeennugur*. The *Scinde, Punjab, and Delhi Railway* branches off here for Lahore.

Proceeding to Delhi, about 12 miles distant, we pass another triumph of engineering skill—the second great bridge over the Jumna. It is a splendid iron lattice girder bridge, similar to that over the Jumna at Allahabad, consisting of 12 spans of 205 feet each. Crossing the bridge, the line passes through the old fort of Selimgurh, and thus enters the imperial city of

Delhi, 955 m. from Calcutta, 800 feet above the sea level.

Hotels: United Service; Star; Northbrook; Great Western.

Guide Book: Keen's Handbook to Delhi, 2 rs. 8 as.

Modern Delhi, or Shahjehanabad, was built by the Emperor Shah Jehan about the middle of the seventeenth century. It is enclosed by a wall or rampart of red granite, battlemented and turreted, five and a half miles in circuit. There are 12 gates, the principal of which are the Calcutta, Kashmir, Moori, Lahore, and Delhi Gates.

History:—Before the present city was built, Delhi had occupied various sites within a circuit of twenty miles to the south and west, most of which space is now covered with ruins. These changes of locality were owing sometimes to invasions destroying the old towns and necessitating the con-

struction of new ; sometimes to the ambition of particular emperors, who wished to found a more splendid residence than that of their predecessors ; sometimes merely to the caprice of the sovereign. Wherever the king built his fortified palace, there the nobles clustered around him, and the other inhabitants of the old city followed the court, both on account of the trade which it controlled, and also because their old town, being unprotected by the king's soldiery, became exposed to the assaults of the robber tribes.

General Cunningham says more definitely—"The ruins that surround modern Delhi extend from the south end of the present city to the deserted forts of Rae Pithora and Tughluka-bad, a distance of ten miles ; the breadth at the northern end, opposite Firoze Shah's Kotla, is about three miles ; and at the southern end, from the Kutub Minar to Tughlukabad, rather more than six miles ; the whole area covered with ruins being not less than forty-five square miles."

The principal street of Delhi is called the *Chandi Chowk*. It is about a mile in length, 120 feet broad, and extends from the great western entrance to the palace to the Lahore Gate. It is clean and well kept, and adorned with an avenue of trees. In this street is the *Delhi Institute and Museum*, a handsome building, erected by Government at a cost of over £20,000. It contains a fine Library, Reading room and Museum, in which are many objects of great interest. There is also a fine Hall or Assembly room. The offices of the Municipality are in the same building. Opposite the Institute is the *Clock Tower*, an elegant gothic stone structure. The other front of the Institute overlooks the *Queen's Gardens* which are beautifully laid out and contain a small menagerie. They are well worth a visit.

In the Chowk is the *Kotwale*, in front of which many notorious rebels were executed after the capture of the city. Close to it is the *Mosque*, where Nadir Shah sat in 1738 and ordered the massacre in which 100,000 of the Delhi people were killed.

Another large street intersects the city from north to south, commencing from the Kashmir Gate,—near to which is the *Church*, erected by Colonel Skinner, c. B., whose residence was nearly opposite. Beyond is the arsenal, a portion of which was blown up by Lieutenant Willoughby, in 1857, to prevent its falling into the hands of the rebels.

Objects of interest.—The principal buildings in Delhi are the Fort or Palace, and the Jâmi Musjid, and a visit to these, with

a walk through the principal streets and bazars, will well occupy a day.

The *Palace* or *Citadel* extends for a mile along the river's bank. It is $1\frac{1}{2}$ mile in circuit, is enclosed on three sides by a wall of red sandstone, 40 feet high, flanked with turrets and cupolas. It has two noble gateways—the finest of which is the Lahore Gate ; a narrow bridge communicates with the Fort of Selimgurh, on the opposite bank—an old Pathan fortress. Entering the Lahore Gate, a splendid Gothic arch in the centre of the tower is succeeded by a long vaulted aisle, like that of a Gothic cathedral, with a small octoganal court in its centre, formerly ornamented with inscriptions from the Koran, and flowers in mosaic work. This leads to a court-yard surrounded by stone buildings. In front of the entrance, and at a distance of about a hundred paces, is the *Nowbut-khana*, or music hall, a large two-storied building of red sandstone with a gallery for the musicians. Beyond and facing this building is the *Dewan-i-Am*, or hall of public audience. Beresford says : “ it is a large hall, open on three sides, and supported by rows of red sandstone pillars, formerly adorned with gilding and stucco work, now laid bare. In the wall at the back is a staircase that leads up to the throne, which is raised about ten feet from the ground, and is covered by a canopy, supported on four pillars of white marble, the whole being curiously inlaid with mosaic work ; behind the throne is a door-way by which the emperor entered from his private apartments. The whole of the wall behind the throne is covered with mosaic paintings, in precious stones, of some of the most beautiful flowers, fruits, birds, and beasts of Hindoostan,” The mosaics are now mostly destroyed.

The *Dewan-i-khas*, or hall of private audience, is situated in a smaller court adjoining. It is a square marble pavilion, resting on massive square pillars and moresque arches of the same material. The marble is very highly polished. There is but little decoration—a few exquisitely graceful flowers in mosaic work being the only ornaments. One side of the *Dewan-i-khas* opens on the court, a second side looks on the palace gardens, a third side commands a fine view of the broad Jumna, which runs below, and the fourth rests against the walls of the zenana. Between each pair of the outside rows of pillars is a very beautiful balustrade of marble, chastely carved in several designs of perforated work. The roof has at each corner a marble kiosk with a gilt dome. The shape of the

building, is oblong and its greatest length not more than sixty feet.

"The ceiling was once entirely composed of gold and silver filigree work, for which the goldsmiths of Delhi are still noted. In the centre stood the famous peacock throne, so called from its back being formed by jewelled representations of peacock's tails. The throne was six feet long and four feet broad, composed of solid gold inlaid with precious gems. It was surmounted by a gold canopy, supported on twelve pillars of the same material. Around the canopy hung a fringe of pearls, and on each side of the throne stood two *chattahs*, or umbrellas, the symbol of royalty; they were formed of crimson velvet, richly embroidered with gold thread and pearls, and had handles eight feet long, of solid gold, studded with diamonds. This unparalleled achievement of the jeweller's art was constructed by Austin de Bordeaux, by command of the Emperor Shah Jehan, who founded the present city of Delhi, and built this palace. The value of the throne is estimated by Tavernier, a Frenchman, who saw it, and who was himself a professional jeweller, at six millions of pounds sterling."

The peacock throne was taken away by the Persian Nadir Shah; the silver filigree ceiling, the estimated value of which was £170,000, formed part of the spoil of the Mahrattas in 1759, by whom it was melted down.

Adjoining the Dewan-i-khas stood the *Seraglio*, of which but a small portion now exists, through which we pass to the *Hamâms*, or royal baths, consisting of three large apartments surmounted with white marble domes. The interior is lined with white marble with inlaid borders of chaste workmanship, the floor is also of marble, and in the centre of each room is a marble bath.

The *Moti Masjid*, or Pearl Mosque, is small and beautifully finished, of pure white marble, ~~but the interior has been greatly injured.~~

With the exception of the buildings described, scarcely any remains exist within the walls of the palace of Shah Jehan: all has been cleared away since the mutiny, and in their place magnificent ranges of barracks, for the accommodation of European troops, have been erected.

Leaving the palace, we proceed to the *Jâmi Masjid*, one of the most beautiful mosques in the East. It is situated on a small rocky eminence, overlooking the city. The court, a square of 450 feet, is paved with red stone, and is entered on

4 pulchro & palustris
sides of marsh are
most beautiful
gardenes nuncius
In front of all these buildings

Of the other buildings in Delhi the *Kalan Masjid*, or Great Mosque, is the only one worthy of notice. It is a plain

massive structure, erected by Feroz Shah in the 14th century, in the Pathan style.

Emerging from the famous *Kashmir Gate*, with its battered portals and crumbling parapets, we follow the road leading to the flag-staff tower. On the left is the *Cemetery*, in which is the grave of Nicholson, the captor of Delhi. Immediately above the cemetery is *Ludlow Castle*, in front of which was stationed No. 2 battery, to which was committed the task of opening the main breach through which the city was to be stormed. Some distance beyond, on the right are the ruins of *Sir T. Metcalfe's* handsome residence on the banks of the Jumna; to the left, crowning the height, is the *Flag-staff Tower*, in which the ladies of the station with the fugitives who flocked in, were first collected, in the hope of immediate relief from Meerut. Returning south, we come to the *Observatory* (now in ruins,) the highest point on the ridge; close by is *Hindu Rao's house*, the main picquet, now repaired and converted into a convalescent depôt for European troops. Between the ridge and the city was the great battle field. The British camp lay around the old cantonments, on the north side of the ridge, which formed the great strength of our position. Near the Observatory is a handsome monument erected to the memory of the victims of the *Futtehghurh* massacre. It bears the following inscription: "In memory of
"the officers and soldiers of the Delhi field force who were
"killed in action, or died of wounds or disease between the
"30th May and the 20th September 1857. Erected by their
"comrades and Government."

Between this monument and the Observatory is one of Asoka's pillars, dating 200 years before the Christian era. It bears the following inscription: "This pillar was originally
"erected at Meerut in the third century, B.C., by King Asoka,
"it was removed thence and set up in the Koshuk Shikar
"palace near this by the Emperor Feroz Shah, A.D. 1366.
"Thrown down and broken into five pieces by the explosion
"of a powder magazine in 1713-19, "it was restored, and set
"up in this place by the British Government A. D. 1867." The
"visitor should not omit to take a drive round, "the ridge,"
"a locality full of interest, and affording a magnificent view
"of the modern city and the ruins by which it is surrounded.

Excursions:—Three or four days may be well employed in exploring the remains of Old Delhi. We will enumerate the principal buildings in the order in which they may be visited.

Leaving Delhi by the *Delhi Gate*, we come first to a pillar, rising from the terraced roof of an ruined building, popularly called the *Lat* or *Staff of Feroz Shah*. It is a single shaft of red sandstone, without any joint, measuring about 40 feet in height and 10 feet 4 inches in girth at the base, and tapering a little towards the top. "It was originally set up in Meerut, but was removed from that place by the Emperor Feroz Shah, a Mussulman prince of the Togluk dynasty, who ruled in Delhi during the fourteenth century and died ten years before Timoor's invasion. All around the Lat are the massive ruins of the palace and Jumma Musjid, built by Feroz at the place, which was then the centre of his capital city.

"The Lat is covered by an inscription in a very ancient character, which was entirely unintelligible to the most learned Brahmins, even in the time of Feroz. European skill has, however, deciphered the writing, which proves to consist of certain edicts for the furtherance of religion and virtue, enacted by a king called Dhumma Asoka Piyadasi, who reigned B. C. 320, and who must have changed his character after ascending the throne, as he only obtained that dignity by the murder of ninety of his relations who had prior claims. The column is therefore at least twenty-two hundred years old, and the inscription upon it is, probably the oldest writing in India," in the Pali language.

Further on, two miles from Delhi, is the *Purana Kila*, the old Pathan Fort of Delhi; it is enclosed by walls 60 feet high. At each angle is a circular bastion, and in the middle of each side a gateway, defended by two towers, pierced with loop-holes. It was repaired, if not re-built, by the Emperor Humayoon in 1535.

The "*Lal Darwaza*," a fine and massive gateway, stands in solitary grandeur by the roadside. It was the Kabul gate of Sher Shah's city, which extended to Humayoon's tomb.

Within the Fort is the *Kila Kana Mosque*, a building of excellent design and rich workmanship. The front is of red sandstone inlaid with slate, marble and coloured stone, and ornamented with projecting balconies supported by elegant brackets, with open pillared towers at the corners, possessing brackets and mouldings of exquisite beauty. The lower plinth is beautifully carved. There is a noble central entrance and two smaller ones. The central arch has its lower part of white marble, one panel on each side containing sentences from the Koran, carried on above in red stone, the letters very deeply

cut, and still very perfect. It is crowned by three domes, the central one very lofty, the interior of which was elaborately painted in colors.

At a little distance is the *Shir Mandal* a lofty octagonal building, three-stories high. It was used by the Emperor Humayoon as a library, and it was here that he met with the accident that caused his death.

The interior contains some beautiful enamel and mosaic work. There is an open marble cupola on the top, from which a fine view is obtained.

The ruins of the old city surrounded the Fort. On the left of the road is the building known as the *Kala Mahal*; and immediately opposite is the *Jâmi Musjid*, built by Humâyoon.

About a mile and half to the south is the *Emperor Humâyoon's tomb*, it stands in the middle of a noble terrace, 200 feet square, and over 24 feet high, supported on every side by arches, and ascended by four great flights of stone steps; each of these arches serve as a niche for a tomb. Each side of the mausoleum is over a hundred feet long and contains three lofty and deeply-arched recesses, within which are the windows and doorway, the windows fitted with beautifully pierced work in red stone and marble.

It is constructed of red stone inlaid with marble, and surmounted by a magnificent dome of marble.

“Within the building, under the dome, is a large circular room, in the middle of which is a small white marble sarcophagus, containing the remains of Humayoon. Humayoon was the son of Bâbar, and father of Akbar. He did not long enjoy the empire conquered by his father, for, having been deposed by a successful rebellion, he became a fugitive from one Indian court to another, and finally had to take refuge with the King of Persia. At length he treacherously got possession of a city belonging to his protector, and with the money and forces obtained by this act, he succeeded in overthrowing one of his most formidable opponents, his younger brother Kamran. Having put out Kamran's eyes, he continued the reconquest of his empire, and at last re-established his throne at Delhi, after sixteen years of exile. Six months afterwards he died, having fallen from the staircase of his library upon a marble floor.”

The floor is of marble—outside the centre hall runs a corridor leading to four octagonal chambers, containing the tombs of the two wives of the emperor, and those of other relations.

A fine view is obtained from the roof of the building, which is ascended by a stone staircase in the walls.

The mausoleum was erected about the year 1558. It cost 15 lacs of rupees, and took 16 years in building.

"This magnificent mausoleum is enclosed in a quadrangle, nearly four hundred yards square, which was formerly laid out as a garden, with marble fish-ponds and other decorations, but is now neglected and uncared for. The quadrangle is enclosed by a lofty embattled wall of red stone, with towers and four fine gateways. Being a place of considerable strength, the enclosure of this tomb, as well as that of Safdar Jung's mausoleum, were formerly used as places of refuge by the inhabitants of the suburbs during the incursions of the Mahrathas. It was here that the king of Delhi took refuge after the capture of the city in 1857, and here he was taken prisoner by Captain Hodgson."

Close to the tomb and near the entrance to the village of Arab-ke-serai is the Chausat Kumba, or 64-pillared hall. It is built of marble throughout, and has 64 pillars of square form, the shafts perfectly plain, with carved capitals, from which spring twenty-five beautifully arched domes. The building was originally surrounded by a beautiful pierced screen of white marble, which has unfortunately been greatly injured. It contains several marble tombs, among others that of Mirza Aziz-Kokultash Khan, son of the Emperor Akbar's foster-father, Atkah Khan. A marble sarcophagus covers his remains. It is a most elaborate piece of marble carving; adjoining are the tombs of his wife and other relations.

A little to the west, is a collection of burial places and small mosques, the most remarkable structure being the tomb of Nizâm-ud-din Auliâ, a reputed Musalman saint, who died in the early part of the fourteenth century. It is a small, but very beautiful, white marble building, surrounded by a colonnade, the arches of which are very richly carved, and surmounted by a dome in the centre of the building; the body of the saint lies in a marble sarcophagus enclosed with a pierced marble screen. The sanctity of this shrine still attracts pilgrims from all parts of India.

This tomb is situated in a marble paved enclosure, on one side of which is the tomb of Prince Mirza Jehangir, the son of Akbar II., who was banished by the English Government from Delhi on account of frequent attempts to murder his elder brother and excite insurrection. He killed himself by

The walls & roof are disfigured with
gilt & paint

The tomb of Prince Mirza is surrounded by marble walls eight feet high
surmounted by a pierced archway
and are most delicately carved

drinking cherry brandy, of which liquor he used to swallow a glass an hour, limiting himself to that amount in order to protract the pleasure and delay intoxication. He was the favorite son of the emperor, who always believed that he died of "sighing." At his death, the limited resources of the imperial purse were drawn on to give him a handsome tomb in this place. It was built in 1832, and is an exquisite specimen of marble carving.

Here also is the tomb of Amir Khusrau, the first among the Persian poets of India; he died in the year 1350. The tomb is surrounded by a stone screen now defaced with white-wash.

Many other tombs lie around, among which the most remarkable is that of Jehânârâ Begum, the eldest daughter of Shah Jehan.

All these tombs are of the same character. They are plain, square marble structures, about six feet long and two feet high, surrounded by screens of that exquisite marble trellis-work, which is so beautiful a feature of Musalman architecture. The tomb of Jehanara Begum is shaped like the others, and like them is surrounded by a screen; but it is not covered with a slab. At its head is a stone, containing an inscription dictated by herself, and explaining this peculiarity. It runs as follows: "Let no rich canopy cover my grave. This grass is the best covering for the tomb of the poor in spirit. The humble, the transitory, Jehanara, the disciple of the sect of the Chishtîs, the daughter of the Emperor Shah Jehan."* When Shah Jehan was imprisoned by his son Aurungzebe, Jehanara voluntarily resigned her liberty and accompanied her father into confinement, where she continued with him till his death. She died soon afterwards—poisoned, it is said, by her sister.

Adjoining this "place of tombs," there is a fine Musjid, built by Tughluk 600 years ago; it is of red stone, and crowned with a magnificent dome, rising from an octagon, the corners of which are most elaborately carved. It is beautifully carved with Arabic sentences.

The Baoli, or well, close to this interesting cemetery, is a large one, about 40 feet square, whose waters are supposed to possess miraculous healing powers. The depth of water

*The Chishtîs are a sect of Muhammadan dervishes, of whom Muin-ud-din Chishti, who lies buried at Ajmir, is the oldest Indian disciple. Muin was looked upon as the patron saint of the imperial house.

Eleven men jumped into well 2 from
top of mosque. I doubled up until reached
water's edge when suddenly they all came

is about 40 feet, and the distance from the brink about 35 feet, making a total depth of over 70 feet. The writer of a recently published book says :—"Whilst we were inspecting the well, a man suddenly appeared at the top of a mosque by the edge of the tomb, ran nimbly down the curve of the dome, and sprang feet foremost into the depth, rising in a few seconds with his hands extended for bukshish."

The water of this tank is intensely cold, as, from the high buildings with which it is surrounded, the sun shines on it but two or three hours a day.

Leaving Delhi by the *Ajmir Gate*, we reach, in about two miles, the *Junter Munter* or *Observatory* of Jai Singh, the scientific Raja of Jaipur, (after whom Jaipur is named) constructed about 1730, who erected the similar establishment at Benares. It is described by Beresford in 1857 :—

"The largest of the buildings is an immense equatorial dial, named by the Raja, the *Semrat Yuntor*, or *prince of Dials* : the dimensions of the Gnomon being as follows :—

"Length of Hypothenuse, 118 feet 5 inches. Base, 104 feet. Perpendicular 56 feet.

"This is now much injured. At a short distance, nearly in front of the great dial, is another building in somewhat better preservation ; it is also a sun-dial, or rather several dials combined in one building. In the centre is a staircase leading to the top, and its side walls form gnomons to concentric semicircles, having a certain inclination to the horizon, and they represent meridians removed by a certain angle from the meridian of the observatory. The outer walls form gnomons to graduated quadrants, one to the east and the other to the west. A wall connects the four gnomons, and on its northern face is described a large quadrilateral semicircle for taking the altitudes of the celestial bodies. Lying east and west to the south of the great equatorial dial, stands two circular buildings open at the top, and each having a pillar in the centre ; from the bottom of the pillar thirty horizontal radii of stone, gradually increasing in breadth till they recede from it, are built to the circular wall ; each of these form a sector of six degrees, and the corresponding spaces between the radii being of the same dimensions, make up the circle of 360 degrees. In the wall, at the spaces between the radii and recesses, on either side of which are square holes at convenient distances, to enable the observer to climb to such height as was necessary to read off the observa-

tion, each of the recesses had two windows, or rather openings, many of which have been since built up. On the edge of the recesses are marked the tangents of the degrees of the sun's altitude, as shown by the shadow of the pillar, and numbered from 1 to 45 degrees. When the sun exceeds that height, the degrees are marked on the radii numbered from the pillar, in such a manner as to show the complement of its altitude; these degrees are sub-divided into minutes, but the opposite spaces in the walls have no sub-divisions, being merely divided into six parts of one degree each; the shadow of the sun falling on either of the divisions, shows the sun's azimuth; in like manner, lunar and stellar altitudes and azimuths may be observed.

"These two buildings, being exactly alike in all respects, were doubtless designed to correct errors by comparing the results of different observations obtained at the same instant of time."

The buildings have been allowed to fall into utter ruin.

Three miles further south, the entrance facing the road, is the *Mausoleum* of *Safdar Jang*, vizier of Ahmed Shah, Emperor of Delhi in 1748, and Viceroy of Oudh. The Honorable Company recognized his family in the Government of Oudh, and even allowed them to assume the royal title, both of which they retained until the time of the mutiny. The Delhi Musalmans, however, never acknowledged the superior title conferred on the ruler of Oudh by the Company, but always considered and spoke of him as a wuzeer, or minister of the Padishah. The tomb was erected by his son.

The mausoleum is about a hundred feet square, having at each corner a round minar in two stories surmounted by a kiosk. It is elevated on a marble terrace or *chabutra*, and is surmounted by a white marble dome of great beauty on a red foundation. The walls are constructed of red sandstone, relieved by layers and arches of marble. The windows, of which there are two tiers, are not glazed. There is a fine arched entrance on each of the four sides. The interior contains one large apartment and four smaller ones. The groined ceilings in plaster are specially worthy of notice. In the centre of the large apartment, under the dome, is a beautiful marble sarcophagus, elegantly carved and highly polished; immediately under it, but beneath the terrace, is a vault containing a grave of plain earth, covered with a cloth strewed daily with fresh flowers.

The garden in which the mausoleum is situated is three hundred and fifty yards square. It had been at one time beautifully laid out, and is still filled with trees. The red stone wall which surrounds it is formed into a cloister on the inner side, and is used as a serai by native travellers. The principal gateway is very large and fine and contains several appartments with beautifully groined roofs.

A group of four *tombs* and a *Musjid* near by, some of them 800 years old, are well worth visiting.

About two miles from the Kutub, to the left of the road, is the fort, village, and masjid of *Kirkhee*, very massively built by Khan Jehan about the year 1380, during the reign of Feroz Shah. The *Records of the Archæological Society* give the following account of it in 1850:—

“The Mosque of Kirkhee is an enormous structure, situated on high ground, and is built of dark colored granite, and cased all over with black chunam, which gives it a very sombre appearance. It is a square, supported at the four corners by towers nearly 50 feet high; has two stories, and is crowned with 89 small domes of very plain but most solid construction. The basement story consists of 104 small cells with arched ceilings, each cell being about 9 feet square. There is also a cell beneath each door, and one in each turret, making in all 112 cells. There are three doors leading to the upper story, *viz.*, to the south, east, and north—the latter is alone open now. As you enter, in front and to the right and left, there are triple cloisters supported on single, double, and quadruple pillars.”

Begampur Village, a mile nearer the Kutub, contains some curious old specimens of Pathan architecture. Close by are the remains of a square tower and covered building, said to have been built by Firoz Shah.

The *Kutub Minar* and surrounding ruins, are about 11 ms. from the city of Delhi. It is said to be the loftiest column in the world. Its form tapers from the base to the submit, and it is divided into five stories by heavy balconies, the distance between which diminishes in proportion to the diameter of the shaft. The effect of this very peculiar and highly artistic arrangement is to add very much to the apparent height of the pillar by exaggerating the perspective. The lower story is polygonal, but above the first balcony the minar is round. Its surface is deeply fluted all the way up. The flutings on the first story are alternately semicircular and angular, on the second

story they are all semicircular, on the third all angular. The first three stories are built wholly of fine red sandstone; the last two are principally white marble, and have a plain surface. The projecting galleries, which separate the stories, are massive and richly decorated, and supported by heavy stone brackets. Around the lower story are six horizontal bands of passages from the Koran, carved in the boldest relief. The second story contains two such bands, and the third, one of them, but there are none above. The whole height is now two hundred and forty feet, but there can be but little doubt that it was once sixty feet higher. The base is fifty feet in diameter, and the summit only thirteen feet. The summit is reached by 375 steps, and a magnificent view is obtained.

General Cunningham gives its dimensions as follows:—

“The lower story is 94 feet 11 inches in height, and the upper story is 22 feet 4 inches, the two measurements together being equal to half the height of the column; the length of the second story is 50 feet 8½ inches, the third is 40 feet 9½ inches; the fourth is 25 feet 4 inches, or just one-half of the height of the second story. Omitting, then, only the stump of the old cupola, the column is just five times its diameter in height and the lower story is just two diameters in height. The circumference of the base is equal to the sum of the diameter of the six stories of the building, the old cupola being considered as a sixth story.”

The same eminent authority gives the following explanation of the inscription:—“In the basement story there are six bands or belts of inscriptions encircling the tower. The uppermost band contains only some verses from the Koran, and the next below it gives the well-known ninety names (Arabic) of the Almighty. The third belt contains the name and praises of Muînuddin Abul Muzaffar Muhammad bin Sâm. The fourth belt contains only a verse from the Koran, and the fifth belt repeats the names and praises of the Sultan Muhammad bin Sâm. The lowermost belt has been too much injured both by time and by ignorant restorations, to admit of being read, but Syud Ahmad has traced the words Amirul Umarâ, or Chief of the Nobles.

The inscription over the entrance doorway records that the minar of Sultan Shams-ud-din Altamsh, having been injured, was repaired during the reign of Sekunder Shah, son of Behold, by Fath Khan, the son of Khawâs Khan, in A. H. 909,

or A. D. 1503. In the second story, the inscription over the doorway records that the Emperor Altamsh ordered the completion of the minar. The lowermost belt contains the verses of the Koran respecting the summons to prayer on Friday, and the upper line contains the praises of the Emperor Altamsh. Over the door of the third story, the praises of Altamsh are repeated, and again in the belt of the inscription round the column. In the fourth story the door-inscription records that the minar was ordered to be erected during the reign of Altamsh.

“The inscription over the door of the fifth story states that the minar having been injured by lightning, was repaired by the Emperor Feroz Shah in A.H. 770, or A.D. 1068.”

In Vol. iv. of the Report of the Archæological Survey for India, it is argued by Mr. Beglar that the Kutub is of Hindu origin. The Hindus themselves claim the pillar as their own, and assert that it was erected by Prithi Raja to enable his daughter to see the Ganges. General Cunningham, however, maintains that it is a purely Muhammadan building both in purpose and design, “although most, if not all, of the details of its execution, and notably its overlapping or corbelled arches are Hindu.” It was in fact a Mazinah, or Muazzin’s tower.

About 420 feet north of the Kutub Minar, is a yast unfinished structure, of the same kind, but of nearly twice its circumference. The total height of the column, as it now stands, is 40 feet.

At the foot of the minar is the Musjid-i-Kutub-Islam, erected by Kutub-ud-din Aibak, the first Muhammadan King of Delhi, to serve as the Jâmi Musjid or principal mosque of old Delhi. It was constructed from the spoils of twenty-seven Hindu temples that were pulled down, after the capture of Râi Pithora’s fort in A. D. 1193, and appears to have been only three years in building.

“The front of the musjid” (says General Cunningham) “is a wall 8 feet thick, pierced by a line of seven noble arches; the centre arch is 22 feet wide and nearly 53 feet high, and the side arches are 10 feet wide and 24 feet high. Through these gigantic arches the first Musalmans of Delhi entered a magnificent room 135 feet long and 31 feet broad, the roof of which was supported on five rows of the tallest and finest of the Hindu pillars. The mosque is approached through a cloistered court, 145 feet in length from east to west, and 96

feet in breadth. In the midst of the west half of this court, stands the celebrated *Iron Pillar*, surrounded by cloisters formed of several rows of Hindu columns of infinite variety and design, and of most delicate execution. There are three entrances to the court of the musjid, of which the eastern entrance was the principal one. The south entrance has disappeared long ago. During the reign of Altamsh, the son-in-law of Kutub-ud-din, the great mosque was much enlarged by the addition of two wings to the north and south, and by the erection of a new cloistered court, six times as large as the first court. The fronts of the two wing buildings are pierced by five arches each, the middle arch being 24 feet span, the next arch 13 feet, and the outer arches only $8\frac{1}{2}$ feet. The walls are of the same thickness, and their ornamental scrolls are of the same delicate and elaborate tracery as those of the original mosque. But though the same character is thus preserved in these new buildings, it would seem that they were not intended simply as additions to the Jâmi Masjid, but as new and separate mosques. In February 1853, I examined very minutely the pillared cloisters of the great mosque, and I then came to the conclusion that the square about the iron pillar is all made up, the outer walls are not Hindu, the pillars are all made up of pieces of various kinds, the shaft of one kind being placed above that of another for the purpose of obtaining height. The general effect is good, but a closer inspection reveals the incongruities of pillars, half plain and half decorated, and of others that are thicker above than below. * * * * *

"There is no doubt now that the court round the iron pillar was put up by the Muhammadans as an entrance court to the mosque which lies to the west."

The large central arch has been repaired by the British Government, the others are in a ruinous state.

The *Iron pillar*, above alluded to, "is a solid shaft of mixed metal upward of 16 inches in diameter, and about ~~50~~ feet in length. * * * The total height of the pillar above the ground is 22 feet; its depth underground is considerably greater than its height above ground, as a recent excavation was carried down to 62 feet without reaching the foundation on which the pillar rests."

The following is the popular legend of its origin as given in the *New Guide to Delhi*:—"That Rajah Pithora, dreading the fall of his dynasty, consulted the Brahmins as to what steps should be taken to ensure its continuance. He was informed

that if he sunk an iron shaft into the ground, and managed to pierce the head of the snake-god Lishay who supported the world, his kingdom would endure for ever. The pillar was accordingly constructed, and the directions of the Brahmins implicitly obeyed. How long the shaft remained undisturbed is not said, but the rajah, either distrusting his priestly advisers, or desirous of seeing for himself whether the snake had been touched, contrary to the entreaties of the Brahmins, had the pillar taken up. To the surprise of the spectators and consternation of the sovereign, the end of it was found covered with blood, and the rajah was informed that his dynasty would shortly cease. He ordered the pillar to be again inserted in the ground, but the serpent below appears to have had enough of cold iron, and the Brahmins declared that the sceptre would soon pass away from the hands of the Hindu sovereign. The charm was anyhow broken, for Shihab-ud-din shortly after wrested from Pithora his life and his kingdom and from that day to this, no Hindu king has ever ruled in Delhi."

In the north-west corner of the Kutub grounds is the tomb of *the Emperor Shams-ud-din Altamsh*, the reputed builder of the Kutub, who died A. D. 1236. The interior is beautifully decorated.

South-west of the arches are the ruins of what is popularly called *Alâ-ud-din's palace*. The walls are of enormous thickness. Alâ-ud-din was Emperor in 1295, and is described as an ignorant, brutal tyrant.

Immediately behind the Kutub Minar is *Alâ-ud-din's gateway*—"This is called by Syud Ahmed the Alâi Durwaza or gate of Alâ-ud-din, but this appellation is not known to the people. The age of the building is, however, quite certain, as the name of Alâ-ud-din is several times repeated in the Arabic inscriptions over three of the entrances, with the addition of his well-known title of Sekander Sâni, and the date of A. H. 710, or A. D. 1310. The building is a square of $34\frac{1}{2}$ feet inside and $56\frac{1}{2}$ outside, the walls being 11 feet thick. On each side there is a lofty doorway with pointed horse-shoe arches, the outer edge of the arch being fretted, and the under side panelled. The corners of the square are cut off by bold niches, the head of each niche being formed by a series of five pointed horse-shoe arches, lessening in size as they retire towards the angle. In each corner, there are two windows of the shape and style of the doorways, but only

one-third of the size. These are closed by massive screens of marble latticework. The exterior walls are panelled and inlaid with broad bands of white marble, the effect of which is certainly pleasing. The walls are crowned by a battlemented parapet surmounted by a hemispherical dome. For the exterior view of the building, this dome is perhaps too low, but the interior view is perfect, and, taken altogether, I consider that the gateway of Alâ-ud-din is the most beautiful specimen of Pathan architecture that I have seen."—(*General Cunningham*).

Adjoining the gateway is *Imâm Zâmin's tomb*.

Adham Khan's tomb, south-west of the Kutub, was erected to the memory of Adham Khan, a fierce and haughty noble of Akbar's court, who having, in a quarrel, stabbed the vizier Shams-ud-din Mahomed Khan, was slain by order of the Emperor in 1562. Adham's mother had been Akbar's nurse. She was instrumental in bringing about Bairam Khan's fall.

In the village of Mehrowlee, near to the Kutub, are some curious wells, built in by large blocks of sandstone. One of these wells is over 80 feet in depth, and divers are ready to plunge into its depths for a small gratuity. In the same place is a cemetery containing some beautiful marble tombs.

Metcalf's House, the tomb of Mahomed Kuli Khan, Akbar's foster-father, is fitted up as a European residence, and was a favourite resort of Sir Theophilus Metcalfe, Resident at the Court of Delhi, in the time of Akbar Shah, father of the ex-king. There are many other tombs in the neighbourhood, not requiring particular notice.

North-east of the Kutub grounds is the *Fort of Lalkote*, built by Anang Pal II., in A. D. 1060. It is of an irregular oblong form, $2\frac{1}{2}$ miles in circumference. It was the fort of the city of the Hindu Rajah Pithora, who was defeated and slain by Shihâb-ud-din in 1193. It must have been a place of immense strength, and the masses of stone-work and massive fortifications are well worth a visit. A considerable portion of the main wall is still standing as firm and solid as when first built.

Another extensive series of fortifications adjoins this, including a circuit of about four miles, and enclosing the Hindu city of Delhi, captured by the Musalmans in 1193.

The Kutub and surrounding ruins are beautifully situated, embowered in trees and creeping plants, presenting a most picturesque appearance. The traveller may obtain accom-

modation in the Metcalfe House, at the cost of one rupee a day ; there are also two Dâk Bungalows.

The City of Tughlukabad. About $3\frac{1}{2}$ miles from the Kutub, are the ruins of the fortress of Tughlukabad, commenced by the Emperor Tughluk Shah about A. D. 1324. Tughluk means "a standard bearer." Tughluk Shah is described by Elphinstone as the most accomplished prince and the most furious tyrant that ever reigned. It would appear that the city was never completed. The walls enclose a space equal to that embraced by the fortifications of modern Delhi, but there is an open plain inside, five miles in circumference, which has not been built upon, and there are a few traces left of other buildings.

"This city may be described, with tolerable accuracy, as a half hexagon in shape, with three faces of rather more than three quarters of a mile in length each, and a base of one mile and a half, the whole circuit being only one furlong less than four miles. The fort stands on a rocky height, and is built of massive blocks of stone, so large and heavy that they must have been quarried on the spot. The largest stone which I observed measured fourteen feet in length, by two feet two inches in breadth, and one foot ten inches in thickness, and must have weighed rather more than six tons. The short faces to the north, west, and east are protected by a deep ditch, and the long face to the south by a large sheet of water, which is held up by an embankment at the south-east corner. On this side, the rock is scarped, and above it, the main walls rise to a mean height of forty feet, with a parapet of seven feet, behind which rises another wall of fifteen feet, the whole height above the low ground being upwards of ninety feet. In the south-west angle is the citadel, which occupies about one-sixth of the area of the fort, and contains the ruins of an extensive palace. The ramparts are raised, as usual, on a line of domed rooms, which rarely communicate with each other, and which no doubt formed the quarters of the troops that garrisoned the fort. The walls slope rapidly inwards, even as much as those of Egyptian buildings. The rampart walls are pierced with loop-holes, which serve also to give light and air to the soldiers' quarters. The parapets are pierced with low sloping loop-holes, which command the foot of the wall, and are crowned with a line of rude battlements of solid stone, which are also provided with loop-holes. The walls are built of large plainly-dressed stones, and there is no ornament of any kind ;

but the vast size, the great strength, and visible solidity of the whole, give to Tughlukabad an air of stern and massive grandeur that is both striking and impressive. The fort of Tughlukabad has thirteen gates, and there are three inner gates to the citadel ; it contains seven tanks of water, besides the ruins of several large buildings, as the Jâmi Masjid and the Booj Mundur. The upper part of the fort is full of ruined houses, but the lower appears as if it had never been fully inhabited."—(*General Cunningham*).

"The fine *Tomb of Tughluk Shah* was built by his son Mahomed. It is situated outside the south wall of Tughlukabad, in the midst of an artificial lake, and is surrounded by a pentagonal outwork, which is connected with the fortress by a causeway 600 feet in length, supported on 27 arches. The plan of the tomb is a square of $38\frac{1}{2}$ feet interior, and $61\frac{1}{2}$ feet exterior dimensions. The outer walls are $38\frac{1}{2}$ feet in height to the top of the battlement with a slope of 2-333 inches per foot. At this rate the whole slope is $7\frac{1}{2}$ feet by $38\frac{1}{2}$ feet. The walls at the base are $11\frac{1}{2}$ feet thick, and at the top only 4 feet, but the projecting mouldings of the interior increase the thickness of the wall at the springing of the dome to about 6 or 7 feet, or perhaps more. The diameter of the dome is about 34 feet inside, and about 44 feet outside, with a height of 20 feet. The whole height of the tomb to the top of the dome is 70 feet, and to the top of the pinnacle about 80 feet. Each of the four sides has a lofty doorway in the middle, 24 feet in height, with a pointed horse-shoe arch fretted on the outer edge. There is a smaller doorway, only 5 feet 10 inches in width, but of the same form, in the middle of the great entrance, the archway being filled with white marble lattice screens of bold pattern. The decoration of the exterior depends chiefly on difference of color, which is effected by the free use of bands and borders of white marble on the large sloping surface of red stone. The horse-shoe arches are of white marble, and a broad band of the same goes completely round the building at the springing arches ; another broad band of white marble in upright slabs, four feet in height, goes all round the dome just above its springing. Inside the mausoleum there are three tombs, which are said to be those of Tughluk Shah, his queen, and their son Jona Khan, who took the name of Mahomed when he ascended the throne. The cruelties of this sovereign were witnessed by his cousin and successor Firuz

Tughluk, who adopted one of the most curious expedients which the mind of man has ever conceived for obtaining the pardon of his tyrannical predecessor. I quote the words of Firuz himself, as given by Ferishta, from the inscriptions of the great mosque at Ferozabad :—"I have also taken pains to discover the surviving relations of all persons who suffered from the wrath of my late lord and master, Mahomed Tughluk, and having pensioned and provided for them, have caused them to grant full pardon and forgiveness to that prince in the presence of the holy and learned men of this age, whose signatures and seals as witnesses are affixed to the documents, the whole of which, as far as lay in my power, have been procured and put into a box, and deposited in the vault in which Mahomed Tughluk is entombed." This strange device, placing the vouchers in the tomb ready for the dead man's hand to pick up at the last day, is as bold as it is original. It would be interesting to read some of these documents, which are in all probability still quite safe, as all the tombs appear to be in the most perfect order. This tomb is well worth visiting."—(*General Cunningham*).

Delhi is the Terminus of the Main Line of the *Rajputana State Railways*, by which route travellers from the North-West proceed to Bombay. It is constructed on the narrow guage.

THE SCINDE, PÜNJAB & DELHI RAILWAY.

DELHI TO LAHORE.

THIS Railway leaves the East Indian Line at **Ghazeeabad**, but its terminus is in Delhi, in the Hamilton Road, within the wall. Carriages from the north for Delhi are detained at Ghazeeabad for the East Indian Railway up-train, to which they are attached, and drawn into Delhi to the Hamilton Road Station. Passengers from Delhi to stations on the East Indian Railway must take the train at the East Indian Railway Station; and those for the north, at the Punjab Railway Station, Hamilton Road. Through passengers, of course, leave the East Indian Railway Line at Ghazeeabad, 13 miles from Delhi. The next station is

Begamabad, 28 m.

Meerut City (*Mirath*) 40 m., a large and important station. The population, including cantonments is about 82,000.

Meerut Cantonment, 43 m. Meerut is the head quarters of the Royal Horse Artillery, of which 6 batteries are quartered there, which with 4 regiments of troops, European and Native, make up a considerable military population. The Cantonments are very extensive, and well laid out. The Church built in 1821, is one of the largest in India. The Native town is surrounded by a dilapidated brick-wall, and has a ruined fort or citadel. It was in Meerut that the first outbreak of the mutiny of 1857 took place. The city was originally surrounded with a wall pierced by nine gates. The antiquity of Meerut is proved by the Asoka column, which once existed there, but which was removed to Delhi in 1256 by the Emperor Ferozshah. Among the curiosities of the place are the *Suraj Kund*, or monkey tank, built in 1714, by a local merchant named Jewahor Mull. Of the many temples, the Baleswarak is the oldest, having been built before the time of the Mahomedan invasion. Shah Pir's *Durgah* is a fine building, erected in 1620 by Nur Jehan. The Jama Musjid, or chief mosque, was built in 1019. The Meerut Mall is one of the finest drives in India.

Passengers for *Naini Tal* alight here. A horse carriage dâk runs from Meerut to *Moraadabad*, 75 miles; from thence to *Kaleedoonghy* (foot of the hills), 49 miles, is

performed by dooly or bearer dâk. Thence to Naini Tal, 16 miles, by ponies, jhâmpans, or dandies.

At a distance of about ten miles is the village of *Sirdhana*, which possesses a certain interest as the burial-place of Dyce Sombre, the great-grandson and heir of the Begam Sombre. The Begam was a lineal descendant of the prophet Mahomet. She married, in early life, a German adventurer, named Reinhardt, who had received the appellation of Sombre, from the melancholy cast of his countenance. Sombre or Shamrû, as he was called by the natives, commanded a regiment of free soldiery, by a judicious use of which he accumulated both wealth and power. On his death, in 1778, the Begam, who was a woman of great courage and energy, took command of the troops now a numerous but ill-disciplined body. She established her capital at Sirdhana. Her troops served under the Marathas at the battle of Assaye; after which, seeing which way the tide of fortune was turning, the Begam sought the alliance of the British, under whose protection her revenues rapidly increased. She embraced the Romish faith, and erected on the model of St. Peter's at Rome, the cathedral at Sirdhana, in which is the tomb of Dyce Sombre her heir. It is of marble, and decorated by an allegorical group of five life-sized figures. It was executed in Italy, and cost £150,000. At her death, the Begam left one crore of rupees to charitable purposes, and the remainder of her fortune, sixty lakhs, to her great-grandson Dyce Sombre, whose tomb is described as above. The property afterwards was thrown into Chancery. In 1836, on the Begam's death her territory lapsed to the British. Shamrû lies buried in the Roman Catholic burial ground at Agra.

Khutowlee, 61 m.

Muzaffarnagar, 74 m., a civil station. About this place the hills are first caught sight of, and continue in view until we reach Loodianah. The town was founded in 1633 by Mozuffer Khan.

Deoband, 90 m., is supposed to be the oldest town in India. Its original name was Deviban or "the sacred forest," and a grove still remains in which Devi is worshipped yearly. It has large exports of sugar and oil.

Saharanpore, 111 m. (*Refreshment and Retiring Rooms.*) A Government Stud Depôt is located here. There is also a Government Botanic Garden.

Passengers alight here for **Mussoorie** and **Landour**, distance 65 miles. A dâk carriage can be obtained to *Rajpore* at the foot of the hills, where there is a good hotel. It is also the nearest station for **Roorkee**, distance 24 miles.

Saharanpore contains about 46,000 inhabitants, and is famed for its carved wood and leather work. The whole district is very fertile, and well irrigated. It is a good sporting country: tigers, panthers, and other wild animals abounding in it. The town was founded in 1325 by Mahomed Toglak.

Sirsawa, 119 m. Five miles beyond this station the River *Jâmuna* is crossed by a fine lattice girder bridge, consisting of 24 spans of 110 feet each, supported on circular brick piers, standing on wells sunk to a depth varying from 30 to 45 feet. The best view of the Himalayas is obtained from this point. On a clear day the snowy range may be very plainly seen, and with the aid of a telescope, the houses at Mussoorie are visible.

Jagadree, 130 m. The railway station is four miles from the town, to which a good road leads. The population is about 13,000. Sir George Clarke, as far back as 1840, did much to improve the streets and bazaars. Jagadree was wholly destroyed by Ahmed Shah Abdali in one of his Indian invasions, but was subsequently rebuilt by the Sikhs.

Burrara, 146 m.

Umballa (*Ambâlah*) **Cantonment**, 161 m. (*Refreshment and Retiring Rooms.*) A large civil station and military cantonment on the borders of the Punjab. The fort is at the north-east of the town and under its walls is the encamping ground for British troops.

Hotels: Lumley's; "The Lawrence," on the Mall; "Railway Hotel," and a Dâk Bungalow.

Passengers for *Simla* alight here. Dâk gharries can generally be secured at the station, excepting during "the rush" to or from the hills. Distance from Umballa to Kalka (at the foot of the hills) 38 miles, where there are good hotels. Thence proceed by pony or jhampan to Simla, 41 miles by the old road, 56 miles by the new.

Umballa City 166 m., a large walled town, with very narrow streets. The importance of Umballa is solely owing to the large military cantonments, which were laid out, and cover 7,220 acres. The European lines and barracks are on the north-west and east, and the Native on the south; in the centre is St. Paul's Church, a semi-gothic building. Near the

Church and Mall is a public garden, and between the Race Course and the Cavalry lines is a fine park called Paget Park, containing some good specimens of banian trees. The chief buildings are the Masonic Hall, Sirhind Club, Post Office, and Commissioner's Court.

ROUTE TO SIMLA.

At either the Umballa Cantonment, or the City Station, the traveller may take dâk carriage to Simla, the largest, finest, and most fashionable of the Indian hill stations, and the summer capital of India. The distance between Umballa and Kalka, at the foot of the Himalayas is 38 miles, which may be run in four hours. The dâk gharries are sufficiently large and comfortable to sleep in, and the road is good. The Gamba river is crossed two-thirds of the way to Kalka. Passing through the Sewalik range, and past the Pinjore gardens, the traveller soon reaches Kalka, which stands 2,400 feet above the sea level. There are good hotels at Kalka. Here the traveller has his choice of two roads to Simla, one the old road, and the more picturesque of the two, by the hill and Sanitarium of Kussowlie, the other by the new, or mail cart road. By this shorter route the journey takes eight hours; by the latter, two days, or eighteen hours, according as one proceeds by *Jhampan*, or by horse dâk. Heavy baggage must in either case be sent by coolies.

The new road is called the *Hindustan and Thibet road*. It was begun in 1850 by Major Kennedy, Secretary to Sir Charles Napier. The work was carried out in accordance with Lord Dalhousie's grand project of establishing commercial intercourse between India and the countries beyond the vast barrier of the Himalayas. The first stage on this road is Dhurrumpore, at which there is a good dâk bungalow. Passing by the military station of Dugshai, the traveller, in about two hours more, reaches Solon where there is a dâk bungalow, and an hotel, and which is the half-way point between Kalka and Simla. At Solon there is generally a detachment of the regiment stationed at the neighbouring post of Subathoo. It is a very picturesque spot. Beyond Solon is the shooting box of the Maharajah of Pattiala. The third stage is Kearee-ghât, where there is a large Government bungalow. The tonga terminus at Simla is within easy distance of some of the hotels; among the chief of which are Hussein Bux's.

Hotel, the Lovedale Hotel, and Lawrie's Longwood Hotel ; also several good Boarding Houses.

By the old road, the first stage is Kussowlie, eight miles from Kalka. The ascent is exceedingly steep, but the view is very fine. Kussowlie is 7,000 feet above sea level : it has a dâk bungalow and hotels. The Kussowlie beer is highly reputed. From Kussowlie the road plunges into a deep valley, where is a station called Kakkur-hutty. Here the traveller may rest for the night. The road from this to Syree is very steep. At Syree is a rest house. From Syree the road is steep and very rough almost all the way to Simla. Half-way between Syree and Simla is a place called Jattya-debi, where an annual fair is held. A short distance beyond Jattya-debi is Biddaree-ghât. The road now passes under the hill of Jatog, where a mountain battery is always stationed. The traveller enters Simla at Boileau-gunge.

Simla is built on several hills, the principal of which is called Jakko, 8,048 feet above sea level ; Observatory Hill 7,007 ; Prospect Hill 7,140 ; and Elysium 7,400. The plateau on which Christ Church stands is 7,230. Near Boileau-gunge is "Peterhof," the residence of the Viceroy. A new residence on Prospect Hill has, however, been planned. One of the favorite places of resort and amusement at Simla is Annandale, where there is a race course, cricket ground, public garden, and where the gymkhana sports are held. A fine drive runs round Jakko. Magnificent views of the snowy range are to be had from various points in the station, especially from the "Ridge."

Rajpura, 179 m. Here is a palace, built by one of the Mogul Emperors. Also a large caravanserai with numerous turrets and bastions, and a massive round tower opposite the entrance. It is now used as a prison.

There is a good road hence to Puttiala (20 miles) constructed at the late Maharajah's expense.

Sirhind, 195 m., a town in the native state of Pattiala. Here are extensive ruins of a large city which was utterly destroyed by the Sikhs. There is a dâk bungalow here. In 1192, the Afghan invader, Mahmood of Ghore, drove out the Hindu people, and the place remained chiefly Mahomedan until the time of the Sikh outbreak. When the British became supreme in the province they rewarded the rajahs of Jheend,

Pattiala, and Furreedpur with grants from the Sirhind territory. Old ruins of Sirhind are to be seen about a mile from the station, and extend over many miles. Under the Moguls Sirhind was one of the most flourishing cities in the country. The Sikhs curse the city to this very day, deeming it a meritorious act to remove and cast away fragments of its ruins.

Kumrah, 205 m.

Sunnewal, 222 m.

Loodianah, 232 m., on the southern bank of the Sutlej, about 8 m. from the present bed of the river, population about 40,000. It rose to importance under the Lodi dynasty; hence the name. The most important branch of industry is the manufacture of shawls, in which it is said upwards of 1,000 Kashmerians are employed. The quality is inferior to those made in Kashmir, but they find a ready sale in consequence of their greater cheapness.

About 8 miles after leaving Loodianah, the *River Sutlej* is crossed by a grand iron lattice girder bridge, $1\frac{1}{4}$ mile in length. It consists of 54 spans of 110 feet each, carried on brick piers, the foundations of which are sunk some 45 feet in the bed of the river. The construction of the bridge was a work of great difficulty. The river at this point is, in the dry season, 250 yards wide, 7 feet deep, and moderately rapid; but in the rains it swells to a torrent, 700 yards wide, and 12 feet deep.

A few miles west of the bridge on the left bank, is the village of *Aliwal*, the scene of one of the most gallant victories in the Sikh war, by the British troops under Sir Henry Smith; and 12 miles further west is the site of bloody battle of *Sobraon*, fought 12 days later, after which the Sikhs were driven across the Sutlej. The town remained till 1620 in the possession of the Lodi family. After that it fell into the hands of the Chief of Raikote, and eventually, about the beginning of this century, it passed into the hands of the Sikhs. In 1809 Loodianah was in the possession of the English. Shaikh Abdul Kadir's shrine is in Loodianah, and is a favourite place of pilgrimage for Afghans. Loodianah is the point of departure to Ferozepore, eighty miles distant, the principal arsenal in Northern India. On the opposite or right bank of the Sutlej is the station of

Phillour, 240 m., (*Refreshment Rooms*) a small town, the only importance of which is derived from its strategic position. Phillour was built by the Emperor Shah Jehan, the architect of

the Taj, and remained a Mahomedan town until its capture by Runjeet Singh in 1807. The English took possession of it in 1846.

Phugwara, 254 m.

Jullundur, (*Jâlandhar*) **Cantonment**, 264 m., a pleasant station, generally occupied by a European and native regiment.

Jullundur City, 268 m. The city of the *Bîst Doab*, * the tract of country lying between the rivers *Sutlej* and *Beas*. The number of large and finely built mausoleums scattered around bear evidence to its former greatness. Jullundur, founded by a colony of Rajput's from Mooltan, is supposed to have been a large and flourishing town many centuries before Christ. In the 7th century A. D. it was a very important city. In 1811 it was conquered by the Sikhs, and in 1845-46 it passed into the hands of the British.

Kirtarpore, 276 m. The palace of the Maharaja of Kapûrthâlâ is situated six miles from this station.

About 14 miles further on, the river *Beas* is crossed by a lattice girder bridge, of 29 spans of 110 feet each. On the right bank is the station called by the name of

Beas, 209 m. There is no town at this place. The country between this and Umritsir has but little to attract the attention of the traveller. Indeed the absence of trees of any considerable size is a sad drawback to the scenery of the Punjab. Two miles or so east of the Station, is the *Beas* valley, where floods are very frequent, and in which a great flood occurred in 1878, carrying away six bridges.

Jundealla, 310 m.

Umritsir, (*Amritsar*) 316 m., population about 150,000, the holy city of the Sikhs. Some of the streets are tolerably broad, and pretty well kept. The thoroughfares are generally crowded, and altogether there is an air of life and business about the place. Since the end of the Afghan war large numbers of Afghans live in the city. The chief sights in Umritsir, besides those named below are the Hall Bazaar with its two mosques, the Town Hall, the Government school, and the new gardens. Umritsir is the principal mart in the Punjab for

* The 'five rivers' of the Punjab are the *Sutlej*, *Biâs* or *Beâh*, *Râvî*, *Chanâb*, and *Jhelum*. The names of the *Duâbs* between every two of them are formed of the initials of the river names; thus the *Duâb* between the *Sutlej* and *Biâs* is called *Bîst Bîsat Duâb*; that between the *Biâs* and *Râvî*, with the town of *Lâhor*, is called *Bârî Duâb*; and the land between the *Râvî* and *Chanâb* is called *Rachná Duâb*; and the land between the *Chanâb* and *Jhelum* is called the *Jach Duâb*.

the cotton fabrics of Manchester, the gold thread of Agra and Delhi, and for sugar, grain and cattle. Shops for the sale of country and European fabrics abound. The great shawl merchants have a factory here, and employ a great many hands in the manufacture of Kashmir goods. The world-renowned shawls are produced here in great numbers, and visitors should not leave without visiting the manufactory. The process by which the pattern is worked is excessively tedious, and straining to the eye of the artisan. A separate shuttle is used for every color, and the Indian designs are so excessively intricate as to invest the work with a tediousness and difficulty that may to some extent be apprehended from the fact that sometimes the result of a whole day's work on a section of a shawl is scarcely appreciable to the eye.

The great attraction of Umritsir is the principal *Sikh Temple*, called the *Golden Temple*, dedicated to the warrior saint, Guru Govind Singh. No fewer than five or six hundred Akalees, or priests are in attendance at the Temple. The very gates of the city are kissed by true Sikhs. It is a square structure, erected in the middle of a large pool of water, forming a square of 150 paces, called the Pool of Immortality (*amrit*), in which at early morning thousands of natives may be seen bathing. Immersion in the sacred pool is believed by the Sikhs to purify from all sin. The pool is fed from the Râvi by a conduit. There is no special architectural feature about the temple, but an immense quantity of gold and other ornaments have been laid on it. The temple is, 45 feet square and about 25 or 30 high, exclusive of the minarets. The interior is divided into rooms, which are gilt and colored very brilliantly, but not generally in good taste, and some stained glass windows are not only not in keeping with the rooms, but are themselves faulty in the arrangement of the colors.

The Reservoir was originally constructed by Ram Das, the fourth *Guru*, or spiritual guide of the Sikhs, in 1581. It was subsequently desecrated and partly destroyed by Ahmed Shah, the founder of the Durrani Empire. The Sikhs afterwards repaired the shrine and reservoir, and commenced the struggle which ended in the overthrow of the Mahomedan sway in Hindostan. In this temple is preserved, under a silken canopy, the sacred book of the Sikhs, a code of laws, ordinances, &c, principally compiled by Ram Dass. An ancient Sikh priest, of an obliging and singularly disinterested character, shows the place and the sacred books to visitors. Shoes are not

allowed to be worn here ; carpet slippers are provided for visitors. There is near the temple a *Tower*, which commands a view of the entire city, which, from this elevation, hardly appears to advantage, but should nevertheless be seen, to give a clear idea of the size of the city. The European station has nothing requiring special mention.

Three miles beyond Umritsir stands the imposing *Fortress of Govindgarh*, built by the former ruler, Ranjeet Sing, in 1800, but, it is believed, by a French engineer, as it is built in accordance with the European system of fortification. It is usually garrisoned by a battery of artillery and a company of English troops.

Khasa, 324 m.

Altaree, 332 m.

Jelloo, 338 m. Three unimportant villages.

Meean Meer East, (*Mian Mir*) 345 m. is the military Cantonment of Lahore. One European and three Native regiments are stationed here, besides three batteries of Horse artillery. It is about 7 miles from the city.

The following account is given of the selection of this unpromising spot. It is said that Sir Charles Napier rode out to Meean Meer one morning with his staff, and suddenly coming to a halt, declared, in his arbitrary way, that that spot should be the centre of the new Military Station, and he could scarcely have fixed on a worse place. There is not the ghost of vegetation around it, but open arid plans of sandy earth. And, what is still worse, there is not a well between Anarkullee and Meean Meer, whose water is not poison ! What we call a tank, with a supplying spring, is unknown. The fact is, that, under the former rule, the whole of the country around Lahore, the residence of the court, or certainly in the direction of Meean Meer, was a vast graveyard ; all the water in the neighbourhood is impregnated with foul animal matter, most injurious to health. The only safe water is what the Ravi supplies, conveyed by a canal about half-way between the civil and military stations. This is one of the severest inconveniences to the residents. Meean Meer has a beautiful church. About 3 miles from Meean Meer is Government House, and opposite to it the *Lawrence* and *Montgomery Halls*, with the *Lawrence Garden*, in which is a small menagerie.

The Civil Station of *Anarkullee* (the Pomegranate Blossom) lies between cantonments and the city. It is very neatly

laid out, and the houses and compounds are generally well kept. There is a very pretty public garden.

The station church is held in a building known as the "*Tomb of Anarkullee*," respecting whom the following story is told :—Anarkullee was one of the favorites of the harem of one of the former rajas, and being discovered in an act of infidelity, she was built up alive in a brick cell, and this tomb erected over her remains. When the building was about to be utilised as a church, the body was exhumed and buried under one of its turrets ; but, neat and prettily fitted up as the building now is, it is repugnant to the feeling of many that Christian worship should be held in the tomb of a courtesan. But tombs are turned to living uses in these parts. People reside in them, and in one of them the Accountant-General's office is held.

There is a very good dâk bungalow at Anarkullee.

Lahore, 348 m. from Delhi. The railway station is a handsome castellated building and was constructed expressly with a view to purposes of defence. Lahore is the principal city and seat of the Government of the Punjab, and is situated about a mile east of the *Ravi* river. It is a large city, surrounded by a wall about 30 feet in height, with a fort or citadel occupying the north-west angle. The circuit of the line of fortification is about 7 miles. A branch of the *Ravi* marks the north face of the fort. The *Palace* of Ranjeet Singh is within the fort ; much of it is in ruins, but there still remain some beautiful buildings, handsomely ornamented with enamel paintings.

Adjoining the fort is *Ranjeet Singh's Tomb*, a modern structure of white marble, surmounted by a handsome dome. It is not particularly well kept, the niches being freely used by the natives as a receptacle for their oil bottle or their lamp, a very common practice in the Punjab, which does not add to the cleanliness of their habitations or public buildings.

The *Great Padishahî Mosque*, said to have been built by Aurungzebe, is a massive structure of red sandstone surmounted by three domes, occupying one side of a spacious paved quadrangle, entered through a lofty gateway. The court contains a few fine trees, a very refreshing sight in this barren land. They are peopled with immense flocks of starlings, whose evolutions, before settling down for the night, are worth witnessing. There is a fine view of the city from the minar of the Mosque.

Wazeer Khan's Mosque is a fine edifice, with lofty minarets, and covered with enamelled tiles, on which are inscribed Arabic sentences, popularly supposed to comprise the whole of the Koran.

The *Sonara Mosque* is also worth visiting. These mosques have all been desecrated by the Sikhs, who killed swine in them, and converted their courts into stables.

Across the *Ravi*, about two miles north of Lahore, is the "*Shah Dara*," or *Mausoleum of the Emperor Jehangir*, a monument of great beauty. It is a quadrangular building, with a minar at each corner rising to the height of 70ft. It is built chiefly of red sandstone, inlaid with marble and ornaments, and inscriptions in mosaic of most chaste workmanship. The name of Jehangir, "conqueror of the world," is inlaid in black letters on white marble ground, and the name of God is said to be repeated, in a similar style, in Arabic and Persian letters, in various parts of the building. The tomb is situated in a beautiful garden, but its walls are threatened with destruction from the encroachments of the *Ravi*.

Three miles north-east of Lahore is the garden of Shah Jehan, called *Shalimár* or, "House of Joy", another magnificent remnant of Mogul grandeur. It is about half a mile long, and has three terraces rising one above the other, with numerous fountains, the waters of which fell into marble tanks. Ranjeet Singh barbarously defaced the gardens by removing a large portion of the marble embellishments to his new capital, Umritsir.

Lahore was occupied by the British troops, under Sir H. Hardinge, in February 1846, after a series of the most triumphant successes ever recorded in the military history of India. On the following day a treaty was signed at Umritsir by which the whole of the Sikh territories between the rivers Beas and Sutlej were ceded to the British.

Especially between Anarkullee and Government House, including the New Mall, and adjoining road, there has been great improvements of late years. A great scheme for the supply of Lahore by water from the *Ravi* is approaching completion, and is expected to add to the health and comfort of the station. Quite a new town is springing up at the east end of Lahore, where are the railway quarters, in which a large number of new and neat houses has been built for the use of the railway employèes. Though no town of Lahore is known to have existed in the time of Alexander the Great, it

is certain that Lahore was an important city between the second and seventh centuries of our era.

Hotels : The Victoria ; Clarke's Family Hotel ; Court House Hotel ; *Refreshment and Retiring Rooms* at the Station.

Passengers proceeding to the north-west should now refer to page 137 ; those for the south-west to page 139. We now return to the through route to Bombay from Allahabad.

*EAST INDIAN RAILWAY (Jubbulpore Extension), and
GREAT INDIAN PENINSULA RAILWAY.
(North-Eastern Extension.)*

ALLAHABAD TO BOMBAY.

THE JUBBULPORE EXTENSION was opened on the 1st August 1867, and the East Indian Railway Company thus performed its share towards the completion of one of the most important lines of railway communication in India, a line linking Calcutta with Bombay, and greatly reducing the time occupied on the Overland Journey to England to those whose health permits them to travel so long a distance by land.

THE GREAT INDIAN PENINSULA Line was opened for through traffic to Jubbulpore on the 7th March 1870, by the Viceroy, and H. R. H. the Duke of Edinburgh. The entire distance, from Calcutta to Bombay is now performed in about 60 hours.

The Jubbulpore line is admirably constructed. All the bridges on the line are most substantially built. The stations are neat and convenient structures. Abundance of fine stone has been quarried in the immediate neighbourhood of the line, and has been used for some of the stations and for the bridges, in rough ashlar blocks. Brick-earth of fine quality has also been plentifully found, and the masonry will compare very favorably with that in any part of India. The sportsman will find ample opportunity for gratifying his tastes in the neighbourhood of the line. At *Myhere* is a good traveller's bungalow, also at *Jokhye*, and other places on the Great Deccan road; but it will be well for the traveller to provide himself with such "creature comforts" as he may require. Tigers, leopards, bears, neilgye, sambur, spotted deer, antelopes, pea-fowl, partridges, quails, &c., abound in the jungles. Thirty miles west of *Jokhye*, on the Saugor road, is to be found some of the finest shooting in India.

Leaving Allahabad by the main line, and passing through the richly wooded district which lines the right bank of the Jumna, we cross the mighty river by the magnificent girder-bridge, and after a run of 5 miles, arrive at

Nynee, the point of junction of the Extension Line,

which here branches off in a south-westerly direction. A straight run of about ten miles, through a fine open country, richly wooded and well cultivated, and studded here and there with villages, brings us to

Jusra, 15 m., soon after leaving which the cultivation decreases, and low jungle bushes appear scattered over the low lands. The line now passes through a ridge of high land, the surface of which is covered with rough boulders of granite rock. The face of the country is now completely changed, and we are passing over a fine stretch of undulating down land, bare of trees or cultivation of any kind, up inclines, and through cuttings, on either side of which lie immense boulders of stone. In the distance are seen bold ranges of hills.

The country retains the same character, with here and there patches of prettily-wooded and cultivated land, past the stations of **Seorajpore**, and **Burgurh Daboura** and **Manickpore**. On the left and before us lie the hills, ever changing in their aspect, now lit up into vivid green by the sun's rays, anon in deep and gloomy shadow.

At **Markoondée**, 73 m., the line approaches the foot of the chain of hills. They appear thickly covered with jungle, with here and there huge masses of stone cropping out on the surface.

About a mile to the right is the village of *Eentowa*, near which in the spring of 1859, Mr. W. Evans, the Chief Engineer of the line, with Messrs. Limnell and Campbell, Resident Engineers, were attacked by rebels and the two former brutally murdered. Mr. Campbell fortunately escaped to Allahabad on horseback. The rebel chief who was concerned in this atrocity was afterwards captured and hanged near Banda.

We soon reach a bold headland which appears to be the end of the chain, but it again sweeps off to the left into the distance, where richly wooded slopes still meet the eye. Further on a long curve through a cutting brings us into a fine expanse of open country, bounded on the left by the hills, which soon after sweep round to the right, the line following the same course. But we can no longer be content with winding at the base of the hills ; nature's barrier has to be crossed ; we are now at the foot of the ghâts, and by many a steep incline and sharp curve we climb and wind our way through scenery as picturesque as any to be seen in India. Now winding round the steep hill-side, again emerging into sweet valleys, all luxurious with verdure, bridging here and there a mountain torrent

with rocky bed, all beautiful enough to the eye, but trying to the health of those who, for so many long months, labored to prepare the way of the great pioneer of civilization.

Mujgowan, 86 m., is in a charming situation, embosomed in hills, the highest point in the ghâts.

Soon after leaving the station, we are again in a fine open country, a few trees scattered here and there, and a high range of hills before us ending in a lofty and rather abrupt descent, to the left of which the line will pass. Some signs of cultivation now appear, and the country is prettily wooded.

Leaving **Jetwar**, 99 m., the range of hills seen in the distance is approached, and we can discern several detached hills of bold and striking appearance.

Sutna, 111 m., (*Kellner's Refreshment Room*) the changing station, is called after the river of that name, which is crossed, a mile further on, by a girder bridge of three spans. From Sutna, *Rewah* is reached in a few hours.

We are soon again at the foot of the hills. On the left is a curious conical hill, with flattened top, an outlier of a range, stretching from north to south nearly parallel with the line. Before us the view is closed by hills stretching from east to west.

Urchara, 124 m., a town in the Native State of Rewah.

Myhere, 133 m., is a large and prettily situated station. The great Deccan road passes through it. On the right is a singularly shaped pyramidal hill, with boldly fluted sides, on the top of which is a bungalow.

The line now passes for nearly thirty miles through a beautiful level valley, bounded on the left by the Kymoor range, of almost uniform height, sloping gently to the plain; on the right, in strong contrast, lie the Bundair hills a striking range of bold headlands, jutting out like mighty bastions, the red strata laid bare towards the top, giving the effect of each bluff point being crowned by a fortress.

Undarra, 149 m.

At **Jokhye**, 161 m., the range appears to terminate abruptly, but high ground is still visible in the distance. Three narrow but rapid streams are crossed between Jokhye and

Kutnee, 172 m., the next station.

Sleemanabad Road, 189 m. We now pass through some of the prettiest jungle scenery on the line, diversified with here and there detached hills rising from a beautifully wooded plain.

The country retains the same character, the line passing the station of **Seehora Road** and **Deoree**, until we near our des-

tion, before reaching which we have to pass through a deep cutting, two miles long,—a work which presented great difficulties to the engineers, and entailed a vast expense. It is excavated in many parts through solid granite rock, in others through limestone and clay, most difficult to work and still more difficult to keep in repair, owing to the changeful nature of the material,—moist and friable in the rains, and hard and solid in the dry season. This cutting was rendered necessary by a change in the site of the terminus which was originally fixed outside the native town, but is now situated in the immediate vicinity of the civil station.

Jubbulpore, 229 m., the junction of the East Indian and Great Indian Peninsula Railways.

Hotels :—Jackson's Family Hotel ; Kellner's Refreshment and Retiring Rooms.

It is upwards of 1,000 feet above the level of Allahabad. The soil is sandy, and it is surrounded by detached hills. The hotel is about half a mile from the station. It is a large building, more fantastic than beautiful, the best feature of which is a large central hall, used as a billiard room. There is also a dâk bungalow.

The country in the vicinity of Jubbulpore is highly interesting to the geologist on account of the variety of its formation. The range of hills overlooking the town is granite, of several kinds ; and every formation subordinate to granite is to be found in this neighbourhood, including gneiss, hornblende, schistose rock, dolomite, &c. Beautiful specimens of agate, porphyry, blood-stone, &c., are also to be met with. Fossil bones, remains of the elephant and other gigantic quadrupeds, and, more recently, flint weapons, have been discovered in the neighbourhood.

Jubbulpore is a large and thriving place, of 55,000 inhabitants with good roads and pleasant bungalows. Its affairs are managed by a Municipal Committee, and its income is derived from an octroi tax. The state of the city shows that these funds are wisely and well administered. Its wide and well-kept streets, pukka surface-drains, clean and well fenced, with pukka approaches to each house, afford a strong and pleasing contrast to many other cities of India. A large enclosure, approached by a gateway, and intersected by wide clean streets, lined with shops and residences, built in conformity with a general design pleasingly Oriental in its character, is set apart for the Mahajuns, who dwell here in per-

fect security. Adjoining is an extensive bazar ; and a new bazar has recently been opened, with ranges of buildings, well raised and ventilated, and plenty of open space, in the centre of which is a large well, surrounded by an octagonal screen of light and elegant design.

The *English Church* of Jubbulpore is a very neat structure, pleasantly situated.

The station owes much of its beauty to Colonel Sleeman, for many years Resident there, who planted the beautiful clumps of bamboos which adorn the maidan, and the roads through the parade ground.

Near the Church is the *Jubbulpore School of Industry*, established by Colonel Sleeman, and celebrated for the manufacture of tents, carpets, suttringees, and other fabrics. The workers are almost exclusively Thugs and their families, many of them villainous looking fellows heavily ironed. One grey-bearded old man told us he had been forty years in the place.

Permission to inspect the institution is readily given to the public. The workshops occupy the four sides of an extensive quadrangle, and in them every process, from the spinning of raw material to the completion of the most finished fabric, is conducted ; some of the carpets are of very good pattern and color, and are very durable, similar in appearance to the Kidderminster carpetting. With the exception of one or two sewing machines recently introduced, the whole of the work is performed with the aid of machines of native construction and of the most primitive design. No modern innovations in the shape of machinery have been allowed to intrude, the object simply being apparently the utilisation of a certain number of "hands." Some of the tent materials are painted with a rather pretty running sea-weed pattern on a buff ground. And in the preparation of these, we may study the earliest style of block printing. The blocks themselves are designed and cut in the workshops. One of the most interesting processes is the weaving of large squares of carpetting, similar to the Mirzapore carpets. There is something peculiarly quaint in the appearance of the row of small boys sitting on a swinging seat behind the carpet, their nimble fingers threading the mazes of the pattern, while their voices chant in response to the urchin seated on the ground in front, reading aloud from the *namoona* (pattern) in his hand the numbers and colors of the stitches.

In another part, tent poles and pegs are manufactured, the better sorts being covered with a smooth coating of lac.

Adjoining the workshops are the "Lines," where the convicts and their families live under strict surveillance. Near at hand is an extensive lac manufactory, which is worth a visit.

Passing through the city to the outskirts, and crossing the great Deccan road, we come to the foot of a group of hills presenting a wild and most picturesque appearance. From the summit of the hills and through the valley lie gigantic boulders of granite rock, scattered in the wildest confusion—some deeply embedded in the ground, others piled one on another in such positions that it appears as if their own weight, aided by the law of gravitation, must bring them thundering down the hill side. Others, riven in twain by some mighty force, all more or less in a state of decomposition the slow but sure decay of centuries, which must end in the displacement of the ponderous masses. At the foot of the valley, a waste and filthy tract of ground has been enclosed and converted into a blooming garden.

Adjoining the civil station are the *Cantonments*, comprising an extensive parade-ground, with airy barracks and officers' bungalows surrounding. There is also an elegant little theatre.

The road to Nagpore passes through Cantonments, and crosses the *Nerbudda river* at a distance of about four miles. The ride to the river will well repay the visitor. A very singular group of rocks is passed on the left hand, the strata of which have been uplifted into a perpendicular position. On the right, in the distance, is seen a range of high hills, on the summit of one of which is an enormous granite boulder, on which a small temple has been built. Further on, on the right, the road passes at the foot of a precipitous hill, on which is a curious group of temples. The scenery throughout is full of beauty, the road winding and hilly. A steep dip brings us to the banks of the Nerbudda at the Goâree Ghât, where the Trunk Road crosses from Jubbulpore to Nagpore. Here are collected hundreds of logs of timber, cut in the forests of Mundla, and thence thrown into the stream to be floated down by the current to the marts of Jubbulpore. The stream is clear and rapid, and the banks high and precipitous; the width varies, with the season, from 50 to 400 yards. High up the dome of a temple at the ghât is pointed out the mark of the greatest height the river has ever attained during the floods.

The Nerbudda has its source at *Umurkantuk*, a massive flat-topped hill, forming the eastern terminus of that long

mountain range which crosses India from west to east. There is a legend to the effect that the river Soane and her majesty the Nerbudda, rising in the same mountain, had intended to be united in marriage, and to roll their waters together towards the Eastern Seas ; but the course of true love failed to run smooth ; the little river Johille, which has its source hard by, cast in the apple of discord, and "her majesty declared that she would not go a single pace in the same direction with such wretches, but would flow west, though all the other rivers in India might flow east : and west she flows accordingly, a virgin queen."

Some miles below the ghât, at a distance of 10 miles from Jubbulpore, are the celebrated "*Marble Rocks*." This is a favorite and delightful locality for a pic-nic, and there is a bungalow for the accommodation of visitors, who frequently spend the night there to enjoy the beautiful effects of sunlight and moonlight. The spot is almost inaccessible in the rains. We quote a striking description from an article on "The Scenery of the Nerbudda," which appeared in a pamphlet entitled "Once in a Way," published at the time of the Jubbulpore Exhibition :—

"Then [that is, after passing the Goâree Ghât above alluded to] the Nerbudda, becoming pent up among magnesian lime-stone rocks, flings itself tumultuously over a ledge with a fall of some thirty feet, called '*Dhooan-dhar*', 'the misty-shoot,' and then enters on a deeply-cut channel, literally carved through a mass of marble and basalt for nearly two miles. The river, which above this point would have a breadth of a hundred yards, is here compressed into some twenty yards. At the channel, below the surface of the surrounding country, the river passes through a double row of marble bluffs, or even between a wall of marble on either side. These glittering white steeps are from fifty to eighty feet high. This is the place known as the '*Marble Rocks*.'

"The marble has, of course, many stains of time and weather. But these set off, in stronger relief, brilliantly white edges catching the light. Again the snow-like masses are contrasted with formations of basalt, black as jet. The water pressed into its narrow bed has a great depth, and glides very smoothly. This causes its hues to be of a bluish green, which, though rich and strong, is yet transparent, and receptive of the reflections from the bright cliffs above. Indeed, whenever a full, strong light, either from sun or moon, is thrown upon the rocks,

the combined effect of the object and its reflections—the marble being seen double—rock and shadow—is actually dazzling. By moonlight the whole scene is weird-like. At any hour, specially at mid-day, the quietude and the silence of the place, so excluded from all the sights and signs of life in the outer world around—the utter solitude, as if the spectator were left alone with the Nerbudda in her marble dwelling—strike the senses with a sort of awe.

“On the summit of a low hill, overlooking the marble rocks, there are some fine Hindu remains, consisting of a ruined temple, with a large circular enclosure containing niches in which were images in the most florid style of Indian sculpture. These images are now much defaced and mutilated, doubtless by the iconoclastic zeal of Mahomedans. Traditions on the spot attribute this to the orders of the Emperor Aurungzebe himself. At the foot of this hill, at a spot called Bheraghât, the Hindus still hold annually a religious gathering and a fair, attended by many thousands of people, in the moonlight quarter of November.

“At a short distance from the right bank, granite ridges protrude, and boulders of enormous size are scattered about in the wildest profusion. Near the town of Gurha (some five miles distant from the river), there are towers and a summer-house erected by the Gond sovereigns on the peaks of the granite ridges. One of these is the “Mudden Mahull,” named from its founder, the Gond King Mudden. From its terraces a fine view of the city and station of Jubulpore, and the surrounding country, is to be seen. Around the base of the rugged ridges are numerous tanks and umbrageous mangoe groves, contrasting strangely with the granite masses.

“Close at hand, at a place now named Kurum-bel, are the buried ruins of Tripoori Poorum, an ancient Hindu city. These and similar remains found elsewhere in the valley afford the only evidence now remaining of powerful and comparatively civilized dynasties of the Aryan or Hindoo races, which originally subdued the aboriginal tribes, Gonds and others, and afterwards, from some political convulsion, became weakened, and succumbed to the Mahratta chiefs who rose to power. Thus the conquerors must in their turn have yielded to the conquered. At Kurum-bel the *dèbris* gathering for ages have quite covered over the vast quantities of stone and other materials. Thus all that remains is subterranean; a few

carved or sculptured blocks or pillars are the only traces above ground

‘To show here was or is,
Where all is doubly night.’

“But in these days the stones of the old structure (of a good sandstone description) are dug out and used for the railway viaduct over the Nerbudda; regular quarries being established, and the materials thus obtained being carried by a tramway to the site of the viaduct. It is indeed a strange coincidence that the exhumed remnants of antiquity should be turned to such utilitarian account.”

The following interesting particulars are from a letter by the Nagpore correspondent of the *Pioneer*:—

“Few stations in India can show such majestic mangoe-trees. I allude to the fact, as there is a very interesting episode connected therewith. When the Mahomedans invaded these territories, in hopes of taking them from the Mahrattas, the followers of Islam, headed by a son of the reigning Emperor of Delhi, are said to have pitched their tents in the valley of the Nerbudda, near Jubbulpore, some say because the young prince had made a determination to carry off by force, if she attempted to resist, the beautiful Gond Princess Durgowtie, who was then administering the affairs of the State from her palatial abode at a place called ‘Kurrain Bell’, about six miles from Jubbulpore, on the road to the ‘Marble Rocks,’ and thrown into ruins by an earthquake nearly a century ago; while another story says that the tower which the princess had erected at Kurum-Bell was so lofty, that the Emperor of Delhi, on a clear night, distinctly observed a lamp burning on a tower, and having ascertained in the city of Delhi that this lamp could be no other than that in the colossal tower of Kurum-Bell, he forthwith ordered his son to proceed at the head of a large army, and obtain possession of this universal wonder. I suppose the Shahzada’s disappointment, on his arrival, must have been very great, for he is said, according to tradition, to have sent back word to his august father, that it must have been a very bright star that struck his observation, as no colossal tower was standing in Kurum-Bell. The ‘gossips’ say that the Mahomedan army was victorious shortly after its arrival, and that the lovely princess, like Dinah in the song, took poison and thus ended her days, in preference to falling a prey to the Moslems. The vast army then, for

a season, pitched their camp in and round the valley in which the station of Jubbulpore now stands, and that season was the mangoe season. Now, after the custom of their forefathers, these Mahomedan soldiers are said to have cultivated little nurseries of seedlings, from the stones of the mangoes they ate, and these little nurseries collectively, in a few years, produced something like a lac of mangoe-trees, and a small village, skirting the Cantonment of Jubbulpore, stands to this very day under the name of *Lucram*. Every mangoe-tree beyond the ordinary size, in and about this station, is thus a standing monument of the victory gained by the Mahomedan invasion. They have, however, left other marks of their residence in that part of the country. The neighbourhood is dotted with architectural remains of the Gond and Mahratta races, and here may be seen buildings, with, as at the temple at Behra Ghât, decapitated and limbless statues; and the workmanship on some of these figures shows that cutting and engraving on stone stood at greater perfection five hundred years ago than they do now amongst the natives of this part of the country. Near Baitool there is a temple at which I have often wondered how the enormous slabs of stone have been lifted on to its roof—such slabs as would have strained the neck of any crane invented in the past few years. The ruined city of Kurrain Bell is built entirely of sandstone, and so great was the extent of it, that scarcely a large village within twenty miles round it but has not indented on its ruins for ready-made slabs for building purposes. The foundations of nearly every house in the station and native city of Jubbulpore has been obtained from Kurum-Bell, and the contractors, Messrs. Norris and Weller, quarried stone from the ruins for the work on the roads. Not many years ago there were found among the ruins plenty of old coins, and elaborately carved wooden doors even now grace the humble domiciles of some citizens of Jubbulpore.”

We now proceed over the *Great Indian Peninsula Railway*. The traveller from Calcutta cannot fail to be struck with the great change in the character of the country after he leaves the main line of the East Indian Railway, and this is more especially observable after leaving Jubbulpore. His route lies through the valley of the *Nerbudda*, picturesque

enough, but wild, woody, and uncultivated, sparsely populated, the railway line touching hardly a town that would be of the third or fourth magnitude on the E. I. Railway. The great distances between the stations tells its own tale.

Leaving Jubbulpore we make the run to Narsinghpur, 52 m., with only one stoppage, *Chindwara*, crossing about half way the river *Nerbudda* by a massive iron girder bridge.

Narsinghpur "finely situated in a rich smiling valley."

Gadawara, 80 m. Before reaching this station, the river *Sucker* is crossed.

Piparia, 111 m. Passengers for the Sanitarium *Pachmari* alight here. Panchmari is about 30 m. from Piparia, and is the summer head-quarters of the Chief Commissioner, Central Provinces. It is beautifully situated at an altitude of about 3,500 feet and in the neighbourhood there are some charming drives and walks. The mountain streams are particularly lovely. The climate is highly recommended for invalids, being milder and more equable than that of the Himalayan stations. There is a good Dâk Bungalow at Pachmari.

Bankeri, 99 m. Here the line crosses the river *Oomhur*.

Sohagpur, 122 m. The principal place of a large district. Here the line crosses the river *Augun*.

Itarsi, 153 m., (*Refreshment Rooms*,) is in the Hoshangabad district, and about 12 miles south-east of the town of that name. *Hoshangabad* is a town of some antiquity, situated on the left bank of the *Nerbudda*.

A railway is in course of construction from Itarsi, passing through Hoshangabad to *Bhopal*. A large proportion of the capital for the construction of the railway has been provided by the Begum of Bhopal. After the works had been commenced, Sir John Strachey caused an order to be issued that it should be carried out on the narrow gauge, whereupon the Begum threatened to withdraw her subscription. This had the desired effect and common sense prevailed. The Railway will probably be continued north to Gwalior.

Seoni, 174 m.

Hurda, 200 m., (*Refreshment Rooms*,) a town in the Gwalior territory, but under British management. It is situated in the *Minawar* District, which comprises a large portion of the valley of the *Nerbudda* and of the *Vindhya* Mountains. It is intersected by numerous small streams. Besides the British possessions, the district comprises territory belonging to Scindia,

to Holkar, to the Rajah of Dhar, and other chiefs of less importance.

Bir, 242 m.

Jawar, 254 m., a town in Malwa, situated on the river *Piria*. The territory belongs to a Pathan chief, styled Nawab of Jawar.

Khandwa, 263 m., (*Refreshment Rooms*,) is situated at the entrance of the pass between the *Satpoora* and *Mahadeva* ranges of hills, which divide North and Central India. There is a travellers' bungalow close to the station.

This is the southern terminus of the *Sindia Neemuch State Railway*, which, passing through Mhow and Indore, unites with the *Rajputana-Malwa Railway* at Rutlam. It is constructed on the narrow guage.

Chandni, 294 m. At a short distance on the left is the fortress of *Asseergurh*. It is a fort of great importance, as it commands one of the great passes from the Deccan into Hindustan. It stands upon a detached and precipitous rock of the *Satpoora* range, possessing considerable natural strength, which has been further augmented by artificial fortifications. There are only two avenues of ascent; at all other points the area is terminated by a precipice from 80 to 120 feet in perpendicular height, so well scarped as to leave no possibility of access. The fort was mounted by Scindia with very heavy guns, one of which was called "*The Lord of the Burhanpur bazar*," the natives firmly believing that it could reach that city, though 14 miles off. The fort of Asseerghur was first made a place of strength in the fourteenth century. It was surrendered to the British force under General Doveton, in 1819, since which time it has remained in the occupation of a British garrison. From the fort is an extensive view of a country, wild, wooded, and almost wholly uncultivated.

Burhanpur, 306 m., was the ancient capital of Khandesh, and was founded about A. D. 1414. Previous to its subjugation by Akbar in 1599, it was a place of much importance. The ruins of Padesha Fort contain a specimen of a Turkish Bath with domes and marble floor; and a platform extends some 80 feet over the River Taptee, which flows under the walls of the Palace. The only other building worth notice is the great mosque built by Aurangzebe. The Borahs, a Mahomedan tribe, numbering about 3,000 souls, inhabit a distinct ward. The manufactures of muslins, flowered silks and brocades, for which the place was formerly so famous, are principally in their hands. There is a travellers' bungalow here.

Nimbora, 325 m. Soon after passing this station, the River *Taptee* is crossed by a fine viaduct.

Bhosawal Junction, 340 m. (*Refreshment Rooms.*) This is the junction for the *Nagpore Branch Line*. It is the second largest station on the G. I. P. line but the traveller will find little convenience or accommodation here. The country round is cheerless, the language and people strange, and he cannot do better than compose himself to sleep over the next 72 miles of ground which the train performs in 2 hours and 40 min. without stopping (excepting perhaps once to take in water), unless, indeed, he is in search of antiquities, and has time to visit the celebrated *Ajunta Caves*, in which case he must alight at

Pachora, 384 m., from which the caves are about 32 miles distant. The travellers' best plan is to start from Pachora at the earliest possible moment, and stop at Sindoori, seventeen miles off, during the heat of the day. There is no dâk bungalow at Sindoori, however, but accommodation may be had in the school house. Good country carts and bullocks may be obtained by writing to the Mamlutdar of Pachora. In one of these carts the journey may be accomplished, with a change of bullocks at Sindoori, in about eight hours. At Furdapore there is a bungalow, but neither messmen nor provisions. From Furdapore, a guide will be required to show the road to the caves.

Ajunta is a *ghât* or pass in the *Chandor* range which separates the basin of the *Taptee* from that of the *Godaveri*, and forms the southern boundary of *Khandesh*. On the northern slope of the pass towards *Khandesh*, in a deep glen penetrating the inmost recesses of the mountain, is an extensive group of cavern-temples, the most elaborately and skilfully executed of any yet explored in India. Twenty-seven of them have been surveyed, and ascertained to have been intended for Buddhist purposes, either of worship or asceticism. They are generally spacious, hewn with indefatigable toil in the solid rock of amygdaloid, and decorated on the inside with a vast profusion of Buddhistic sculptures and paintings. These generally represent, in brilliant colors in fresco, gay and festive scenes and subjects, apparently marriage processions, or joyous domestic incidents, in which beautiful female figures are depicted, with complexions as fair as those of Europeans. These specimens of art exhibit perfect decorum, and are unpolluted by the revolting grossness and obscenity so

prominently obtruded in Brahminical works of similar description. The series of excavations extend along the face of a tall cliff for 500 yards. The Ajunta Caves are worthy of a visit by all antiquarians and travellers. Caves 1, 2, 6, 9, 10, 11, 16, 17, 19, and 20 are the only caves containing remains of the paintings, and admirably illustrate the social life of India when Buddhism was a state religion.

There is a road hence to *Aurangabad*, through the village of Selhod and the town of *Phulmari*, where there are travellers' bungalows. The mail tongha and carts ply daily between Aurangabad and the Nandgaum Station.

Aurangabad is the old Khirkí, the seat of the famous Dakhin noble Malik Amber. Jahângîr changed the name to Fathâbâd, and Aurangzâib called it Aurangâbâd. It is now to a great extent in ruins. Outside the walls is the tomb of Aurangzebe's favorite daughter, which is a bad model of the Taj at Agra. Aurangabad was formerly the extensive capital of the province of the same name. Here are specimens to be seen of the finest Indian *Kincobs*—satin with gold and silver flowers of various patterns. Opposite the tomb already mentioned is a European cemetery, dating from 1815, of the existence of which few people are aware. Aurangabad is a neat, healthy station, and has pretty boulevards, Government gardens, and a race course. The station is garrisoned by cavalry, artillery, and infantry regiments. A mission church (C. M. S.) has lately been erected.

The city is $1\frac{1}{2}$ mile from the military cantonment. This station is also the head-quarters of the Nizam's State Revenue Survey, and P. W. departments.

At a distance of 8 miles is the far-famed fortress of *Daulatabad*. Daulatabad, the "City of Riches," formerly *Daorigi*, is a considerable walled town, built on a level plain surrounded by hills. To see Daulatabad it is necessary to procure a pass from the *Subha*, through the station staff officer of Aurangabad. In the centre of the city is an extraordinary conical shaped rock of granite rising to a height of over 500 feet; cut perfectly smooth and perpendicular to a height of 120 feet from the base, the only entrance being through a winding passage in the heart of the rock, leading to a large vault excavated in the interior of the hill, from whence a gradually ascending gallery leads to the top. At the base of the hill is a ditch passable through its whole extent only by one causeway, constructed of stone, so narrow

as to admit the passage of only two men abreast, and defended on the side towards the rock by a battlemented building. At a short distance outside the ditch is a minaret, apparently one hundred feet high, said to have been erected in memory of the first capture of this place by the Mahomedans.

The summit is occupied by the fortress. This stronghold was built by the Emperor Mahomed Tughluk, who, in one of his mad fits, took a fancy to transfer his capital hither from Delhi. He compelled the people of that city to leave their homes under pain of death, and to emigrate with him to Deogiri, to which he then gave the name of Daulatabad.

Leaving this place, and ascending a steep ghât, on the top of the hill is a broad plain upon which are several Mahomedan tombs, one of which is converted into a dâk bungalow, the use of which can be secured from the Mess Secretary at Aurungabad. One of these mausoleums is the tomb of a disciple of Nizamudin, a Mahomedan saint who is buried at Delhi.

Within walking distance is *Roza*, a walled town, built by Aurangzâb. It is in a state of decay. The principal attraction is the tomb of Aurangzâb (died 1707.) It is covered only with a white marble slab, protected by a canopy of wood.

We may next visit the famous *Caves of Ellora*. The caves are about a mile from the village of Deogaum. They are hollowed out of the rock at the foot of a ghat, which rises steeply from the plain in the form of a crescent to the height of 600 feet, and extend for more than one mile along the foot of the hill and at various levels. The date of these temples is carried back by Hindu legend for a period of 7,950 years. The more rational account of the Mahomedans states that they were excavated by Rajah Eel, who was contemporary with Shah Momin Arif, who lived 950 years ago. They are evidently chiefly of Bhuddistic origin, and probably their construction extended over a period of many years.

The *Kailâs* (or paradise) cave, is the largest and most elaborate of the series. It is a quarry-like excavation, 250 feet in depth and 133 feet in breadth. The sides are steep, and are hollowed out into halls and galleries. In the centre is the temple, about 150 feet by 90 feet, and 85 feet in height to the pyramidal spire over the shrine. The largest apartment is 65 feet by 55 feet. The ceiling, supported on heavy square columns, is 12 feet high. The columns and walls are elaborately carved, chiefly with representations of the deeds of the monkey-god Hanumân, betraying a Brahmanical origin. At the end of

this apartment is the shrine, a small, dark room, containing only a gigantic Mahadeo, 4 feet high. In the enclosure, between the temple and the gateway, are two obelisks, 70 or 80 feet high, supported on the backs of elephants, carved from the solid rock.

Another remarkable cave is called the *Mistree's Cave*. It is about 50 feet long by 25 feet broad, and is entered by a small door. The end opposite the entrance, is apsidal, the roof is ribbed, and pointed with a perfect gothic arch. The only figure is a colossal statue of the "*Mistree*," which is in the apse, and represents the mistree sitting crosslegged, with one hand on each knee. The most of the adjoining caves are evidently of Buddhist origin.

The cave of *Indra Sabha* is the most northern of the series. It contains colossal statues of the god Indra and his wife. This cave consists of a series of chambers, each about 50 feet square, hollowed out of the sides of a quarried court. On each side of the court is a tall stone pillar, one of which has the remarkable property of ringing when struck. The court is entered through a wall and gateway of solid stone, on one side of which is a monolithic column, on the other a colossal elephant.

The *Doorma Lena Cave* contains the largest single room, 130 feet in width by nearly the same in length, besides numerous smaller rooms.

All these caves are profusely adorned with sculpture and the interiors were formerly decorated with paintings.

These wonderful productions of human industry and perseverance, which have been compared, as works of labor, to the pyramids of Egypt, and which far surpass them as specimens of art, have excited the admiration of all who have studied them.

Leaving Ellora, the traveller will regain the line of Railway, *viâ* Deogaum and Tharoda, at Nandgaum.

Nandgam, 438 m. The distance is about 40 miles. The line here takes a south-westerly course towards the ghaut mountains, passing on the right the old hill fort of *Chandhairee*, formerly a place of great importance. The next station of importance is

Nassick, (*Nâsik*) 500 m., situated at the foot of the Western Ghauts. Here the river *Godaveri*, which has its source in a neighbouring mountain, is crossed. The scenery is picturesque, shady forests and rippling streams, lofty hills and smiling dells, combine their attractions. This was a place of great celebrity in the olden times, a Buddhist sanctuary, and one of the centres of Buddhistic devotion, subsequently occupied by the Brahmins and appropriated to the use of their own

divinities. It is revered by the Deccanis, and is the resort of devout pilgrims from long distances. The extensive Buddhist excavations form the principal objects of attraction to the visitor. They run round a conical hill, 5 miles from the town, and about 100 yards from the base of the hill. They have every character of Buddhist excavations, without any trace of Hinduism. Nassick has an elevation of 1800 feet above the sea. Capital tongas are on hire here at the railway station. The ponies run the distance to the caves in about an hour. A tonga can be had for two and a half rupees a day. There is an excellent traveller's bungalow at Nassick. Bungalow charges are five rupees a day. Nassick is the Benares of Western India. Nassick is one of the healthiest stations in India, having a temperate climate nearly all the year round. Its natural advantages are so great that Sir George Campbell once proposed that it should be made the capital of India. Pleasant excursions may be made to Gungapore, eight miles higher up the Godaveri, where there are nine temples and a pretty waterfall; to a ruined fort above a picturesque bend of the river five miles along the same road; to the Buddhist caves of Pandulina, seventeen in number, excavated in the fourth century. *Trimbuck*, twenty miles off, is venerated as the most sacred place on the Godaveri, and every twelfth year is visited by tens of thousands of pilgrims: the road to it, however, is very bad, and the double journey cannot very comfortably be made in one day. *Deolalee*, the nearest camp for European troops entering or leaving India lies eight miles to the south of the city.

Egutpoora, 531 m. (*Refreshment Rooms*.) Here the ghauts stand out clearly against the sky in all their massive dimensions. The way seems blocked by the rocks ahead, and the traveller wonders how he will be carried over these impediments; but rock and river, hill and valley, interpose vain obstacles in the way of the "iron horse."*

* NOTE.—The following details of these magnificent works of Modern Engineering—the passage of the Ghauts, will be interesting to the reader:—

"The Thull Ghaut has an elevation nearly equal to that of the Bhore Ghaut, the one being 1,912, the other 2,027, feet above the sea level. The incline at the former does not, however, exceed 972 feet, as not less than 940 feet have been already surmounted, as above described, between Bombay and Kussara. The two works present many features in common. They are carried through rocks of the same formation, and traverse the same chain of mountains, and both are facilitated by the formation of a reversing station under singularly parallel circumstances. The maximum gradient on both inclines is the same, 1 in 37, and the extreme curvature

The *Western Ghauts*, the northern portion of which bear the name of the *Syhadree Range*, extend in one unbroken scarp from the southern extremity of the Nilgiri table-land to the valley of the Taptee, 120 miles north of Bombay. From the edge of the ghauts the country slopes away gradually to the eastward, and thus the drainage of the whole country, with the exception of the narrow strip of the Concan, is poured either into the Taptee on the north, or is carried eastward by the numerous tributaries of the Godaveri into the Bay of Bengal.

An hour after leaving Egutpoora, we reach

Kussara, 541 m. Here is the reversing station. The road, winds and curves round precipices like the worm of a screw, and the train goes slowly creeping, while you look out of one side of the carriage at the overhanging rocks, covered with the drizzling clouds, and from the other, see far below in the abyss the swelled torrent, rushing and bounding to form the far off river.

From Kussara, where begins the incline or descent down the sea face of the ridge, the road is beautiful, the lofty cliffs, green slopes, wooded gorges, murmuring streams, cascades, forests of palms, tall teak trees shooting to the height of 50

is almost identical, that of the Bore Ghaut being 15 chains, that of the Thull Ghaut 17 chains radius. On the other hand, on the Bhore Ghaut the mountains are precipitously scarped, and the rock invariably hard, while on the Thull Ghaut the hills generally present an undulating surface, so that it is only near the summit that an escarpment is encountered, while the rocks present extreme variations in hardness, earthiness, dryness, and a copious flow of water.

The incline is 9 miles 26 chains long, and its average gradient 1 in 56; the maximum gradient, as above stated, is 1 in 37, the minimum 1 in 148, and 58 chains are on a level. The sharpest curve is one of 17 chains radius for a distance of 33 chains, the gentlest 100 chains radius for 4 chains and 3 miles 27 chains are straight. The line passes through thirteen tunnels, two of which are 490 yards long, one 412 yards, and the remainder 261, 235, 140, 130, 123, 113, and four under 100 yards. There are six viaducts, the longest and loftiest, which crosses the Ehegaum ravine, being 250 yards long and 288 feet high. This is a girder bridge on Warren's principle, the girders being 150 feet in span from end to end, and weighing 32 tons each. Next to this is the Manda Sheyt Viaduct, 143 yards in length and 84 feet in height; and thirdly, the viaduct on the hill scarp above the Beena Nullah, 150 yards long and 60 feet high, which is protected by an embankment, the piers and abutments being notched and bedded into the steep rock slope. The total quantity of cutting is 1,241,000 cubic yards, the deepest cut 60 feet, and the quantity of embankment amounts to 1,245,000 cubic yards, with a maximum height of 90 feet. There are fifteen bridges of spans varying from 7 to 30 feet, and sixty-two culverts."

feet, aromatic groves, and wild blossoms, all combine to present a picture of grandeur, loveliness and variety.

At length we reach the level strip of land which intervenes between the mountain chain and the sea. This is the *Concan*, a swampy district, said by a Hindu legend to have been rescued from the sea by a miraculous feat of Parasrama.

Wasind, 1567 m., is a small place in the Thannah district of the Concan.

Kalian, 583 m., (*Refreshment Rooms*), an ancient place—the seaport which was visited by Egyptian and Greek vessels 2,000 years ago, the junction for the North-Eastern and South-Eastern Sections of the G. I. P. Railway.

Tanna, [*Thânnâ*] 595 m., is situated on the island of Salsette, which is approached from the mainland by a handsome bridge. It is separated from the island of Bombay on the south by a narrow channel. It is a picturesque and well wooded tract, its surface diversified by hills and mountains and fertile valleys. In various parts of the island, are the ruins of Portuguese churches, convents, and villas, once large and splendid, but fallen into decay since the Mahrattas conquered the island.

There are also some extraordinary caverns excavated in the centre of the island, ornamented with figures of Buddha.

From Tanna, the way lies through a low, flat, but fertile country, planted with gardens and groves of mangoes, cocoanuts, and palms, almost to the very gates of Bombay.

Byculla, 614 m., is the chief passenger station of the G. I. P. Railway at Bombay, and near it are situated all the principal Hotels—the Byculla, Pallonjee's, the Adelphi, the Clarendon, and the Hope Hall. The Fort is about half an hour's drive from the Railway Station, and on the Esplanade is the Esplanade Hotel, the finest hotel in Bombay.

Bombay, called by the natives 'Mumbai,' "the Capital of the West," is built at the S.-E. extremity of the island of that name, which belongs to a group extending to the southward from Salsette, and terminating with Colaba, all of which are now connected by a causeway. The land is mostly flat, excepting the rising ground called *Malabar Hill*, a point to the west of the island, *Chinchpoogly* to the east, and *Parell Hill* to the north. The Harbour is nearly land-locked, and its area may be estimated at about 50 square miles. It is rendered picturesque by the islands of *Karanja*, *Elephanta* and *Butcher's Island*. The population, according to the census of 1872 was 646,636.

Hotels :—Esplanade ; Adelphi ; Star and Garter ; Byculla ; The Grand Hotel, &c.

Objects of Interest :—The fort occupies the south-eastern portion of the island just north of its junction with Colaba. The fortifications were removed some 10 years ago, in order to allow of greater space for the principal banks, merchant's offices, and tradesmen's shops which were then all within the walls. The space thus gained has been utilised, new roads have been laid out, spacious and handsome buildings have been erected. The Esplanade is a broad open space facing the sea to the N.-W. of the Fort.

Mazagon, to the N.-E. of the Fort, is the great emporium for shipping. The P. and O. Company have their offices here, but passengers ship and land at the *Apollo Bunder*, the southernmost point of the Fort, and close to the post office, custom-house, and other places of business.

North of the Fort is the *Boree Bunder*, where is the handsome terminus of the G. I. P. Railway. The terminus of the Bombay, Baroda, and C. I. Railway is at Grant Road.

Back Bay is formed by the two promontories called respectively Malabar Hill and Colaba. At the extremity of Colaba is a lighthouse. The bay is full of rocks and shoals, and many vessels are driven in and lost during the S.-W. Monsoon.

Most of the Europeans reside either at *Malabar Hill*, which, being rising ground, and receiving the full benefit of the sea breezes, is the most favorite quarter ; or at *Byculla* which is to the north of the Fort.

Government House is at Parell, six miles to the north.

Bombay is well supplied with water from the Vihar Lake, about two hours' drive, and a pleasant place for a picnic.

The principal buildings are the Town Hall, in the Elphinstone Circle, the New Secretariat, the New Post Office, the Telegraph Office, the University Hall and Library (designed by Sir Gilbert Scott), the Municipal Offices, the High Court, &c., the Cathedral, the Grant Medical College and Hospital, the Crawford Markets, the Victoria Gardens and Albert Museum, and the Colaba Memorial Church.

Excursions :—The chief objects of interest in the immediate neighbourhood are the *Cave Temples in the Island of Elephanta*, distant about six miles from the mainland. Small steamers can be engaged for the excursion. The island is composed of two long hills, with a narrow valley between them, richly covered with trees and plants. About 250 yards to the right of the

landing-place is a large clumsy figure cut out of an insulated black rock, now very much defaced. A stone path, with steps, leads up to the temple, which is nearly half a mile from the landing-place. The entrance to the temple, is supported by two ponderous pillars and two pilasters, forming three openings, under a steep rock overhung by brush-wood. The great temple is 133 feet broad, 130 $\frac{1}{2}$ feet long and 20 feet high, the roof being supported by ranges of massive pillars, with ornamental capitals of varied designs, all hewn out of the solid rock. Opposite the entrance, is a gigantic bust, with three heads, supposed to represent the Hindu Trinity. There are numerous other carved figures and shrines. There are two smaller temples one on each side of the principal one.

The period and authors of these extraordinary works are unknown, but there seems no ground for assigning them a very remote antiquity, as the stone is of a soft and mouldering nature, and has sustained great injury even during the short time it has been known to Europeans.

NORTHERN PUNJAB STATE RAILWAY.

LAHORE TO PESHAWUR.

Lahore is the Southern terminus of the *Punjab Northern State Railway*, the first important station of which on the road to Peshawur is

Gujranwalla, 42 m. from Lahore, formerly the family residence of Runjeet Singh and other of the Punjab Chiefs. The town contains an old fort, the interior of which is highly decorated.

Wazirabad, 62 m., on the banks of the Chenab, which is here very wide. The town was re-built in the time of Runjeet Singh, with wide streets and a commodious bazaar. A magnificent view of the Himalayas is obtained from Wazirabad. Travellers for *Sialkot* and *Jammo* alight here. (See *Ince's Handbook to Kashmir*). There is a Dâk Bungalow here.

Lala Musa, 82 m., the junction for the *Salt Branch*, a railway fifty-nine miles in length which runs through the Salt district, and has its terminus at *Pind Dadan Khan*, a military town on the banks of the River Jhelum.

Jhelum, 103 m., on the northern bank of the river of the same name. The population is about 6,000, and consists of Hindus and Mohammadans in almost equal numbers. Though small, Jhelum is a place of considerable importance, being a military station. It has fine wide bazaars. The present town of Jhelum dates only from the annexation of the Punjab. The civil station is a mile to the north-east of the native town. Here are the courts and other public offices. Jhelum is the head-quarters of the district in which lies the salt range. Fishing and shooting are to be had in the neighbourhood. There is a Dâk Bungalow and Hotel here.

Rawul Pindi, 174 m., is a Military depôt of great importance. The cantonments are three miles long by two broad. The town itself contains no places of special interest. There is a Dâk Bungalow and Hotel here.

The *Murree* hills, distant 38 miles, are reached from this place by Tonga carriage. Pindi is also the junction of the *Kohat Branch* of the State Railway.

Kushalgarh, 77 m. from Rawul Pindi, is the terminus of the Kohat branch. It is situated on the River Indus.

Across the Indus at Kushalgarh the country is inhabited by Bangash Pathans, who are believed to have settled there about the year 1525 in the reign of Akbar. The Khuttaks are the principal people of Afghan race at Kushalgarh. The Indus at Kushalgarh presents a very striking appearance. The river narrows considerably, so that the water flows with great force.

Kohat, is thirty miles from Kushalgarh and will be the terminus of the line when completed. It lies at the foot of the Afreedi hills. North of the town are several Buddhist ruins. The cantonments and civil stations are at the east and north-east of the native town. The climate is very healthy. Kohat is a principal station for trade with the Afghan tribes. A handsome memorial is in course of erection to the memory of Sir Louis Cavagnari, who was killed in Kabul in 1879. There is a Dâk Bungalow here.

Attock 237 m., on the east bank of the River Indus, which here flows between steep rocky banks. The depth of the river is 30 feet in its lowest state, and between 60 and 70 in the highest. The river is crossed by a bridge of boats at a spot where it is 537 feet wide. The fort of Attock was built by Akbar in 1583, and commands the ferry across the river. The railway will be carried across on a bridge which is being constructed. Attock was in old times the residence of an Afghan Governor. It has declined since 1818 when Runjeet Singh took possession. It has been supposed that Alexander the Great crossed the Indus at Attock, (*Taxila?*), but General Cunningham has identified Taxila with the ruins of *Shadderi*, which cover three miles from north to south. The fort of Attock is very extensive and has an imposing appearance. There is a Dâk Bungalow here.

Peshawur, 45 m. from Attock, a frontier town and fort at the mouth of the Kyber pass. A large trade is done here with Afghanistan. It is an unruly town and scarcely safe for Europeans unarmed. The cantonments are very extensive. The railway from Attock is not yet completed, but will probably be opened in 1882. There is a Dâk Bungalow here.

*SCINDE, PUNJAB AND DELHI, INDUS VALLEY
AND KANDAHAR RAILWAY.*

LAHORE TO KARACHI.

From *Lahore*, the course of the S. P. & D. Railway lies along the valley of the River *Ravi* (the *Hydraotes* of the ancients) passing no town of any importance, excepting

Montgomery, 451 m. from Delhi, a new civil station, named after Sir Robert Montgomery, the former Lieutenant-Governor of the Punjab. The station has a beautiful little church; also a serai and a good dâk bungalow. It became the head-quarters of the district only on the opening of the railway. Its name formerly was Sahiwal. The change of name took place in 1864.

Harappa, 464 m. The ruins of Harappa are very extensive, being nearly four miles in circuit. Some suppose that Harappa was one of the towns of the Malli, whom Alexander the Great attacked.

Multan, 556 m., a large city, about three miles from the left bank of the river *Chenab*, but within reach of its inundations. The river is here, in the rains, about 1,000 yards wide. The city is surrounded by groves of date trees and beautiful gardens. These, however, fail to make it a pleasant residence, for its scorching climate is proverbial even in India. It is noteworthy, however, that Multan is singularly free from cholera and other virulent diseases. It is a place of great antiquity, and formerly possessed a citadel of great strength. It was surrounded by a deep and wide ditch, faced with masonry, beyond which rose a rampart, externally 40 feet in height, and surmounted by 30 towers. It was well stored with the ammunition and provisions necessary to enable it to withstand a lengthened siege. The fort was stormed and captured by the British in January 1849, after a siege of 27 days, during which a considerable portion of the citadel was laid in ruins by the explosion of the magazine, which contained about 400,000 lbs. of gunpowder. A few months later the destruction of the fortress was completed by a violent inundation. On the 21st February 1849, was fought the battle of *Gujerat*, after which the kingdom of the Punjab was declared at an end, and all the territories thereof became a portion of the British Empire in India.

The vicinity of Multan is covered with a great quantity of ruins of tombs, mosques, and shrines, which show the former extent and importance of the city. North of the city is the magnificent shrine of Sham Tabrezi, who, according to tradition, was flayed alive here as a martyr, and at whose prayer the sun descended from the heavens, and produced the intense heat for which Multan is proverbial.

Multan is supposed to have been the capital of the Malli with whom Alexander's troops fought; and the name Multan is said to be derived from "Mallihtan." The present walls of the town are supposed to have been built by the Emperor Shah Jehan, whose son was Governor of the place. Among the most curious relics of old Multan are several long brick tombs of the "nine-yard giants," as they are called, Mohammadan saints who died for the faith. There are twelve of these tombs in Multan, and some of them measure fifty feet long. The most remarkable of all the shrines in Multan is that of Rukn-ud-din, who died in 1214, and had been for fifty years the chief saint of the country. Nearly 100 of the saint's descendants are buried with him. The last Sikh Governor of Multan was Moolraj.

Multan is the meeting point of the Scinde, Punjab, and Delhi Railway, with the Indus Valley State Railway.

THE INDUS VALLEY STATE RAILWAY,

Completing direct communication between the Punjab and the Sea-port of Karachi was opened for traffic in 1878. Though it was built for Military purposes, and must be regarded strictly as a Military undertaking, its commercial value has already proved to be very great, and its strategic importance during the late Afghan war was of the utmost value. The Tourist must make up his mind for a very uninteresting journey of 500 miles, occupying 30 hours, mostly through long and weary stretches of sand or scrub dessert. The stations are many miles apart, and there are few towns that would be of even third rate importance in other parts of India. We note the principal, continuing to give the distances from Lahore.

Adamwahan, 615 m. Here the "Empress" bridge crosses the Sutlej and connects the Punjab with Bahawalpore.

Bahawalpur, 619 m. The capital of the native state of Bahawalpur. The native town is three miles from the station, and has a population of more than 20,000. A fine new

palace was recently built for the Nawab, on the road to the railway station, and is well worth a visit. The ancestor of the present Nawab was a weaver of Shikarpur. The present ruler, a young man of about twenty, was installed in November 1879.

Khanpur, 703 m. is in the Bahawalpur State, and is the centre of a considerable trade. The population is about 10,000.

Rohri, 836 m. on the Indus, is one of the most picturesque spots between Delhi and Kurrachee. There are three forests in the vicinity of Rohri, which cover a total area of ninety square miles. The district is good for sport; tigers are found. At Rohri the traveller is ferried across in a steam barge to the station on the opposite bank of the Indus, which is

Sukkur, 837 m. In mid stream between Rohri and Sukkur, is the island of Bakkur, which will be crossed by the steel bridge which it is proposed to build over the Indus. Sukkur stands on the western or right bank of the Indus, and has a population of 20,000. There are two railway stations at Sukkur, one being on the river bank close to the spot where the ferry boat stops, the other in the town a mile and a half distant. Sukkur is one of the hottest places in India, the temperature being often as high as 102° even at sunrise.

Ruk, 851 m. from Sukkur, is the next principal station, and is the point at which the Kandahar railway branches off. Since the outbreak of the last Afghan war, Ruk has become a place of considerable importance, and presents a very animated appearance, a great contrast to other stations on the railway.

THE KANDAHAR RAILWAY.

We will suppose that the traveller, instead of going straight on to Kurrachee, turns off here, with a view to visit Sibi, and the Judo Biluch frontier. The first station of importance that he will reach is

Shikarpore, 10 m. from Ruk. Through Shikarpore passes the great trade road to Kandahar and Central Asia, a route of immemorial antiquity. The population is 30,000, of whom considerably less than half are Mohammedans. The town is famous for its gardens of mulberries, oranges, mangoes, etc, and its manufactures of carpets, rugs, and coarse cloths. The town was founded in 1617 by the Daoodputra, or David clan of weavers. The Shikarpore merchants have agents in Kandahar and the chief Central Asiatic cities.

Jacobabad, 36 m., is the next chief station. It was the principal military station on the frontier, until the late selection of Quetta. Jacobabad has a population of about 12,000. It was founded forty years ago by General Jacob, commanding on this portion of the frontier. The General died in 1858, and was buried in the local cemetery. Natives, especially if belonging to the families connected with Jacob's troops, burn lights, and show other signs of reverence at Jacob's tomb. Jacobabad is well laid out, and abundantly supplied with trees.

Sibi, 133 m., is the present terminus of the Kandahar railway. It is situated near the mouth of the Bolan Pass, 12 miles north of Mittri. The first intention was to run the railway up to the Bolan and along the Pass, but on account of alleged difficulties of construction, the line was diverted at Mittri and carried on to Sibi. Sir Richard Temple's plan was to carry the railway from Sibi along the Nari river to Harnai, thence to Chapar Hill, and on to Quetta and Pishin. The Mittri-Bolan route to Quetta is still considered by many to be the best and shortest. Sleeping and other accommodation may be had at the railway station at Sibi, where there is also a good store, kept by a German firm.

Notwithstanding the unsettled state of the country since the opening of this short desert railway, a very surprising amount of commercial traffic has passed over it, and the railway may be looked upon as one of the very few good results of the war. Political exigencies will probably prevent its completion as originally planned.

Returning from Sibi to Ruk, the first station arrived at on the way to Karachi is

Larkana. 887 m. On account of its well laid out walks and gardens Larkana is called the "Garden of Scinde." The population is over 10,000. It is one of the chief grain marts of the province. The district is irrigated by canals from the Indus, and is very fertile. Floods sometimes occur. A destructive one happened in 1874, which covered 100,000 acres and destroyed fifty-three villages.

Sehwan, 977 m., is eleven miles from the Laki Pass, one of the picturesque spots on the route. Sehwan is known for its manufactures of carpets and pottery. The vast burial grounds of Sehwan testify to the antiquity of the place. The Sehwan district produces the finest wheat in the Indus Valley.

Kotri, 1064 m., and 105 m. from Karachi, is the southern

terminus of the Indus Valley Railway and we now pass on to the *Scinde Section* of the Scinde, Punjab, and Delhi railway.

Kotri has a population of 8,000. Opposite Kotri, on the left bank of the Indus, is the village of Giddu-ka-Tanda, which is reached by a steam ferry-boat, and from whence there is a good road to *Hyderabad*, the old capital of Scinde, four miles off. The fort of Hyderabad is a landmark which may be distinguished miles away. Modern Hyderabad was founded in 1768 by Ghulam Shah, a tributary of the Dawani prince of Kandahar. The last dynasty of Hyderabad was the Talpur, the first prince of whom ruled in 1783. The Talpurs reigned until the battle of Meanee, 17th February 1843, when Sir Charles Napier with 2,800 men defeated the two Mirs, Rustam and Ali Murad, whose forces numbered 20,000. In March 1843 Scinde was declared British territory. Ali Murad was left in possession of Kharipur. The tombs of the Ameers of Scinde, a short distance out of the town, are well worth a visit, some of them being remarkable for their inlaid work, and blue enamelling.

Joongshai, 1116 m. The ancient town of *Tatta* is thirteen miles from Joongshai. Tatta was for a long time the capital of Scinde. In 1758, the East India Company established a factory at the place, which still exports silk and cotton manufactures. Tatta is supposed to be the Patala of the Greek historians.

Kurrachee (*Karachi*), 1169 m., is the capital of the province of Scinde, and the head-quarters of the Chief Commissioner. It has a population of about 60,000. From its position on the sea-coast, its harbour accommodation, its immunity from monsoon storms, and its advantages as the southern terminus of a railway system extending into the Punjab, and to the frontiers of Afghanistan and Beloochistan, it is, next to Bombay, the most important sea-port on the western coast of India. Forty years ago Karachi was unknown as a sea-port; only vessels of the smallest draught were able to enter the harbour in rough weather or at low water. Large vessels were obliged to anchor two or three miles off and transfer their cargoes and passengers to small boats. Now-a-days vessels drawing twenty-four feet of water are easily accommodated in the harbour, which since the beginning of the Afghan war, has been visited by Her Majesty's troop ships. All this has been owing to the improvements effected by Sir Charles Napier, first Commissioner of the

Province, and his successors. In the first place the harbour was deepened by the construction of the Napier mole, between which and the low peninsula ending at Manora Point, the harbour proper is included. From the mole another embankment called the Keamari groyne is continued out into the sea, and ends nearly opposite Manora Point, on which the light-house stands. From Manora Point a magnificent breakwater, constructed under the superintendence of Mr. Price, and by machinery of his invention, runs out for 1,500 feet into the sea, and effectually shelters the harbour during the prevalence of the monsoon. The light-house on Manora Point is 150 feet high, and its light is visible for twenty miles. There is a fort on Manora Point, with a battery of twelve-ton guns. The breakwater, begun in 1869, and finished in 1873, cost £100,000. The entire cost of the harbour works up to date is about £500,000. The foundation stone of a new harbour work of great utility, the "Merewether Pier," was laid by Lord Ripon in December 1880. This pier will run out from the mole end of the Keamari groyne a distance of 302 feet into the harbour. It will be T-shaped, and afford room for three large vessels, which may be loaded or unloaded from or to the wagons of the S. P. & D. railway, a branch of which has been constructed as far as the harbour.

The Karachi cantonments cover a large space, in which are situated the Dépôt lines, artillery, native, and European infantry lines. The principal buildings in cantonments are Trinity Church, the Roman Catholic Church, St. Patrick's School, and the "Frere Hall." The Hall was erected in 1863, in honour of Sir Bartle Frere who had been Chief Commissioner from 1851 to 1859. It is built in the Venetian Gothic style; its principal room measures seventy feet long by thirty-five wide and twenty-eight high; it is used for municipal meetings, concerts, lectures, etc. A reading room, library, and museum are contained in the Frere Hall. About seven miles from Karachi is the Mughur Pir, a place containing hot springs, and celebrated in the neighbourhood for its large tank or swamp in which numbers of alligators live. There is a mosque on the spot supposed to be five hundred years old.

There is a good travellers' bungalow at a short distance from the cantonment railway station, and two European hotels. The public carriages in Karachi are perhaps the best of their class in India. It is worth driving to the Government Gardens, a plot of ground about forty acres in extent, and

tastefully laid out. Clifton is another place of public resort. It is a small collection of houses, built on a ridge directly facing the sea, distant three miles from cantonments. A fine view of the sea is obtained on the spot. Hotel and dâk bungalow charges are very moderate.

The extreme westerly point of British Indian territory is at Cape Monze, about 12 miles from Karachi.

The total distance by railway from Calcutta to Karachi is 2100 miles.

BOMBAY, BARODA AND CENTRAL INDIA RAILWAY.

BOMBAY TO DELHI AND AGRA.

Proceeding in the direction of Baroda the traveller may start from Church Gate Street, Marine Lines, Charni Road, or Grant Road stations.

Parell, 6 m., is the first place of interest. It was once the favorite abode of the European merchants of Bombay. The houses are large and comfortable, and more fitted for the climate than the new style of residences on Malabar Hill. The freehold of the village of Parell was granted to the Wadia family more than sixty years ago in recognition of their services as ship-builders during the French war, and the head of the Wadia family, Mr. Ardaseer Hormasjee Wadia, still has his residence at Lowjee Castle on the road leading from the main road up to Government House. Government House stands on the site of a Convent and Church of the Jesuit, which Fryer saw on his visit to the place more than two hundred years ago. Fryer compares the appearance of the building to that of many of our universities. The place was moreover defended like a fortress, with seven guns, besides small arms. Subsequently, in consequence of territorial disputes, the Jesuit company sided with the adventurer Cook in his attempt to raise a force for the capture of Bombay; they also aided the Sidis in their invasion of Bombay Island, 1689-90. The buildings were finally purchased by an enterprising Parsee, from whom Government purchased them in 1765. Part of the church still exists in the ground floor of the present Government House.

Leaving Parell, the railway passes through several other stations to

Bassein Road, 33 m. The *City of Bassein* is well worth a visit. It was founded by the Portuguese in 1531, and strongly fortified. It was captured by the Mahrattas in 1750. It has long been forsaken and in ruins. The scenery on the river from Thana to Bassein is very beautiful. The city still contains remains of great beauty and magnificence. There are seven churches of considerable size, the most perfect of which are those of St. Paul and St. Francis;—there are several beautiful interiors, and the general effect of the ruins, buried in dense masses of

foliage, and heavy with bright lichens and many-coloured weeds, is highly picturesque.

Damaun Road, 108 m. *Damaun* is a Portuguese town and settlement. The settlement, including pergunnah Nagar Haveli, measures eighty-two square miles, with an estimated population of 41,000. Damaun is separated from the pergunnah by a strip of British territory, five to seven miles wide, through which the railway line passes. Damaun town was sacked by the Portuguese in 1531, and rebuilt by the natives and re-taken in 1558 by the European invaders, who made it one of their chief establishments in India. The Portuguese converted the mosque into a church, and have since built eight other places of worship. Damaun lies at the entrance of the Gulf of Cambay. The Settlement is ruled by a Governor appointed by the Governor-General of Goa.

Surat, 167 m. At the present day there are few objects of any interest at Surat. In fact, the only "lions" of the place are the old Dutch and English tombs, the fort, and the new hospital. The dâk bungalow, which stands on the river, is a fairly good one of its kind. Surat became a place of great consequence after the discovery of the Indian route round the Cape of Good Hope. The English settlement at Surat was established in 1612. Almost up to the beginning of the nineteenth century it was the most important commercial settlement on the West Coast of India. Surat was a great ship-building dépôt up to the middle of the eighteenth century.

Broach, 203 m. There is not much to be seen at Broach itself, but twelve miles from it, and close to the Nerbudda, is a famous banyan tree, covering nearly four acres of ground. Fifteen miles beyond this spot are the Cornelian mines, from which the Cambay market is supplied. The town is situated on the right bank of the Nerbudda, about 20 miles from its mouth. The walls of the town were built in 1526 under the orders of Sultan Bahadur, King of Ahmedabad. In the east part of the town are some large family mansions, said to have been built in 1790. Early in the eighth century Broach first saw the Mohammadan conquerors, and was under the Musalman dynasty of Ahmedabad from 1391 to 1572. In 1536 and 1546 the city was plundered by the Portuguese. The city was captured by the English in 1772; in 1783 it was handed over to Maharajah Scindia, but re-taken in 1803 by the British. Its population is about 37,000. Broach may be considered the oldest sea-port in Western India, as eighteen hundred years

ago it was one of the chief places of intercourse between India and Europe.

Baroda, 247 m., is the capital of the Gaekwar's dominions. It is the second city in Guzerat, and the third in the Bombay Presidency ; its population being upwards of 112,000. In the city proper the principal object of interest is the pavilion at the market place, where the main streets intersect. The pavilion is a Moghul building. The Mahratta buildings are mean and shabby, especially the Durbar finished by Fateh Singh, which resembles most Hindu palaces in want of taste and architectural proportion. The palace built by the late Syajee Maharajah, and now occupied by the present Gaekwar, is mere heap of crowded rooms and narrow staircases. Behind this building is the Nagar Bagh Palace, commenced by the ex-Gaekwar, Mulhar Rao. This building, unlike the others, has some architectural merit. Near the palace are situated the banker's places of business, and the jeweller's shops. Behind the Nagar Bagh is situated the walled arena, where beast fights held : the rhinoceros, elephant, buffalo, and ram, are are favourite animals with the native court and the town the rabble.

Ahmedabad, 309 m., was founded in 1412 by Sultan Ahmed, on the site of an ancient Hindu city called Ashawal. Both he, and his successors displayed a love of the fine arts, and being of Hindu origin preserved in its purity the style of architecture peculiar to the country, without any intermixture of the Saracenic order. The city is surrounded with ramparts, making a circuit of eight miles. Eighteen monumental gates give access to the interior. The streets are very picturesque, wide and shady. Manik Chouk, a magnificent street, forms the commercial centre, and concentrates at one point the chief glories of Ahmedabad. In 16th and 17th centuries Ahmedabad was one of the most splendid cities of Western India. In 1780, Ahmedabad was occupied by the English troops under General Goddard, but was restored to the Mahrattas, who retained possession of it till 1818, on the overthrow of the Peishwa's power. In its prime Ahmedabad had, it is said, nearly a million inhabitants. In 1872 its population was 116,873, of whom 80,895 were Hindus. A peculiarity of the town is that the houses are built in blocks, some of which contain as many as ten thousand inhabitants. Ahmedabad was in former days celebrated for its gold, enamel, silk, cotton, and other manufactures. There are two cotton mills in the town. It is preëminent for its

pottery and has also been long famous for its manufacture of paper.

Manik Burj, formerly a viceregal residence, is now occupied as a penitentiary. It has a handsome saracenic gate. At a short distance the Manik Chouk is intersected by a superb triumphal arch,—the *Tin Durwázá*, or “Three Gates.” Close by is the *Jumli Musjid*, the glory of Ahmedabad, and one of the most beautiful buildings in India. In the vicinity of the mosque is the imperial Basilica, in which, under rich marble canopies, repose the remains of the Sultans Ahmed, Mahomed, and Koutub-ud-deen, surrounded by their wives and descendents. Ahmedabad contains more than fifty mosques and many mausoleums, most of which will amply repay a visit, should the tourist have time to spare. It is the richest city of India in such monuments. A visit should be paid to the *Rani-ka-Rauzah*, the “Tomb of the Queens.” This interior is richly decorated with sculptures. It is noteworthy that the buildings in Ahmedabad are neither stuccoed nor painted.

The ruins of *Sirkhej*, distant seven miles from the city, the summer residence of the Emperor Ahmed, are well worthy of a visit. Arrangements should be made to spend the night there. Here is a lake, covering about a square mile, which must in the times of Ahmed have been one of the marvels of India. One side is occupied by a grand mosque and several mausoleums, and the other three are covered with gigantic flights of steps which once were surmounted by magnificent palaces. Ahmed's palace and the harem are still existent to excite the wonder and admiration of visitors.

The *Mausoleum of Shah Allum*, two miles from Ahmedabad, is a vast assemblage of tombs, mosques, palaces, and gardens. The porphyry tomb of Shah Allum is inlaid with mother-o'-pearl, and the light is admitted only through delicate trellis work of stone.

The *Cantonments* are situated $2\frac{1}{2}$ miles from the town. In the vicinity is the *Palace of Shahi Bagh*, built in 1625 as a residence for the Viceroy, Sultan Kurram.

Sabarmati, close to Ahmedabad, is the changing station between the broad guage railway and the narrow guage line which ends at Delhi.

RAJPOOTANA RAILWAY.

The railway from Ahmedabad to Agra and Delhi completes Lord Dalhousie's magnificent scheme of thirty years ago, for

the establishment of direct communication between Bombay and the Punjab and Northern India.

From Bombay to Lahore by the Rajpootana route is about 320 miles shorter than *viâ* Allahabad. The last section completing through communication, was opened on the 30th of December 1880 by Sir James Fergusson, the Governor of Bombay. According to Lord Dalhousie's scheme, the railway should have been constructed on the broad, or "Standard" guage; and in accordance with this the roadway, bridges, and culverts on the Ahmedabad-Palunpur section were built to carry heavy carriages. Ultimately, however, Government decided to adopt the narrow guage, in which all the rest of the way is constructed.

The railway skirts a district rich in antiquarian interest, where native cities and native administration may be studied to best advantage. The traveller who wishes to acquire a knowledge of this interesting country, should read Monsieur Rousselet's magnificent work "India and its Native Princes."

The first station of importance on the road to Ajmere and Delhi, is

Aboo Road, (*Abu*) 424 m. from Bombay, whence conveyances may be had for *Mount Aboo*. The hill measures about fifty miles round. The Abco plateau is 4,500 feet above the sea level, the highest peak of all, rising to a height of 5,650 feet. Mount Aboo is the highest point in the whole of Upper India, south of the Himalayas. The climate of the hill is very agreeable, the average yearly temperature being about 63 or 69, and the rain-fall about 60 inches. Mount Aboo is the summer residence of the Governor-General's Agents for Rajpootana and Central India. The opening of the new route to Bombay is sure to increase the importance of the Sanitarium, which will in course of time become a favourite place of resort for English visitors from Bombay as well as the Northern Provinces. The Aboo-Lawrence School was founded by Sir Henry Lawrence for the children of European soldiers. A very pretty sight is afforded by the Nakhitalao, a lake at this station. At Dilwada are some Jain temples, built of marble, and elaborately carved. Visitors desirous of seeing the temples must procure a pass from the Magistrate. Mount Aboo is still a famous place of pilgrimage.

Mount Aboo is a convenient point from which to visit the town and Native State of *Oodeypore*. The town abounds in superb palaces, mosques and hanging gardens.

We now have the Aravali Mountains on our right and the great dessert at no great distance on the left. The villages are of no importance till we reach

Erinpoora, 576 m. The little plain in which the station stands is partly surrounded by detached rocky peaks curiously shaped. Erinpoora is the head-quarters of the Irregular Force, infantry and cavalry, called by that name. The Erinpoora Irregulars are as a rule handsome, athletic men, chiefly of the Bheel tribe.

Ajmere, 614 m., is the principal city in Rajpootana, and perhaps the most picturesque in all India. On one side of the city rises the famous hill of Taragurh, crowned with its old fort. The valley of Ajmere is completely enclosed by hills, and is itself plentifully and beautifully wooded. The lake of Ajmere, which bounds one side of the city is about five miles in circumference. Elegant marble pavilions stand on the edge of the lake, which commands a beautiful view of the town and mountains reflected as in a mirror. The palace of the *Seths*, or Bankers of Ajmere is a specimen of magnificent architecture. Immediately outside the town is a fort built by Akbar, now used as a magazine. One of the principal objects of interest is the *Durgah*, an object of veneration to all sects; it marks the burial place of Kwajah Muezzin-ud-din, who came to Ajmere in 1235; his descendants still guard the shrine. But the most interesting relic is the *Arhai-din-ka-Jhonpra*, a mosque situated on the lower slope of the Taragurh hill. It was originally a Jain temple and ranks as the finest specimen of Mohammadan architecture extant. Three or four miles from the town is the *Rajcoomar College*, and the houses of the young chiefs who study there. The College was founded by Earl Mayo for the education of sons of the Chiefs of the Rajputana and Central India States. Ajmere presents a scene of great activity and bustle. It has become the head-quarters of the Rajpootana State Railway, and possesses a set of first-rate work shops which are well worth a visit. There is a good dāk bungalow close to the railway station. Ajmere is the head-quarters of a large community of *Seths*, or money-lenders, and whose business transactions extend over a large portion of India. It is the head-quarters of the Merwara battalion.

Nine miles west of Ajmere is the sacred *Lake of Poshkur*, situated is an oasis on the edge of the sacred dessert, surrounded by immense mounds of shifting sand. It forms nearly an

oval, and at its southern extremity empties itself by a narrow canal into an immense marsh. The origin of the lake is attributed to the god Bramah. The lake became a favorite resort for pilgrims, and during the middle ages the princely families of India vied with one another in erecting temples on its margin, till there was a triple row all round the lake, in every variety of architecture, and not an inch of space left. Indeed, advantage has been taken of some unusual lowness of the water to build in the bed of the lake, and now only a dome or column below the surface, or a minaret projecting here and there is to be seen of such erections. The effect of this picturesque collection of porticoes, domes, padogas, and minarets closely grouped together is most strange. There are also several noteworthy temples at a little distance from the lake; that dedicated to Bramah is a fine building of marble, with two marble elephants in front of it. The largest temple is that dedicated to Rama, which has only been completed during the last few years. It is a most heterogeneous collection of architecture, but the general appearance is graceful and picturesque.

Kishengurh, 632 m., is the capital of one of the smallest independent states of India. The town is situated on the top of a high hill, and contains more ruined palaces than inhabited houses.

Jeypore, 698 m., is the capital of the Native State of that name, and is the best managed city under native rule in India. Its streets are very wide, the houses well built, and the town is lit with gas. Its English schools, dispensaries, and other institutions are also superior in their way to most establishments of the sort in Native States. All these improvements it owes to the late Maharajah Jey Singh, a wise, enlightened, and liberal-minded prince. The present town was founded in 1728; it is surrounded on all sides, except the south, by rugged hills, the chief summits of which are crowned with forts, the principal, the *Tiger fort*, is accessible only on the south or city side. A wall 20 feet high and nine thick encloses the whole city. The city is remarkable for the architectural beauty of the mosques, temples, and private residences. The Maharajah's palace in the centre of the town covers a seventh of the area. Outside the walls are a staging bungalow and an hotel. One of the leading curiosities of the place is the Hindu Observatory, built early in the last century by Maharajah Jey Singh, who was a celebrated astronomer and mathematician

A few miles north of Jeypore is *Ambir*, the ancient capital of the State. It contains some fine old temples and pavilions. The Sowaë Gate of the Palace of Ambir is very beautiful. The city is picturesquely situated at the foot of a rugged hill and on the margin of a sacred lake.

The *Sambhar Salt Lake*, a short distance from Jeypore may be visited by rail. The lake is an immense sheet of water, about 50 miles in circumference. The water produces by simple evaporation a very pure salt. A very large revenue is derived from its manufacture.

Bandikui, 754 m., is the junction of the Agra branch of the Rajpootana railway.

Rajgurh, 769 m., was formerly the capital of the State of Ulwur. The greater part of the town has been abandoned, but the splendid palaces of the nobles still remain almost uninjured. To the north of the town rises a steep rock, the summit of which is surmounted by a noble fortress.

Ulwur, 792 m., the capital of the Native State of that name. It is picturesquely situated at the foot of a large hill surmounted by a fort. The Maharajah's palace is built of white marble, and the audience chamber is a marvel of beauty. There are no stairs in the palace, the different stories being reached by gently sloping corridors. The temples of the king are a curious range of buildings, partly excavated from the solid rock, with a handsome Saracenic façade.

There is no other place of interest until Delhi is reached.

Delhi, 888 m. from Bombay (*See pages 83 to 103.*)

Agra Branch.

Bhurtpore, 814 m., is the capital of the Native State of that name, but possesses few points of interest.

Digh, (*see page 80*) the ancient capital of the State, some 10 miles north of Bhurtpore will well repay a visit. Digh is one of the most ancient cities of India. Under the name of Diragh or Diraghpoura, it rivalled Muttra (*Mathura*), even in the time of Krishna, fifteen centuries before the Christian era. Some of the buildings are very beautiful, but the principal ones are not very ancient.

Agra, 847 m. from Bombay. (*See pages to 62 81.*)

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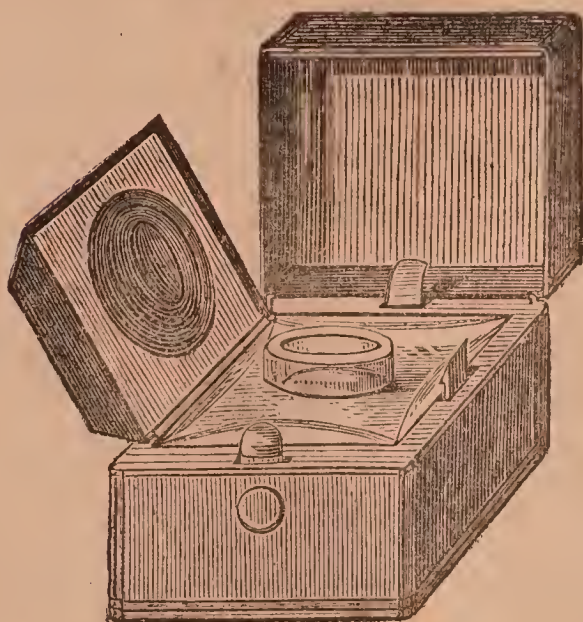


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